

THE
Christian's Manual.

IN TWO PARTS. CP

- I. The CATECHUMEN: Or, An Account given by a Young Person of his Knowledge in *Religion*, before his Admission to the *Lord's Supper*, as a Ground-work for his right understanding the SACRAMENT.
- II. AN INTRODUCTION to the SACRAMENT: Or, A short, safe, and plain Way to the *Communion-Table*; being an Instruction for the worthy Receiving the *Lord's Supper*.
To which is added,
The Communicant's Assistant; being Devotions to that purpose; fitted to be used *before*, at, and *after* the Receiving the *Blessed Sacrament*. Collected for, and familiarly addressed to every particular Communicant.

By L. ADDISON, D. D. Late Dean of *Litchfield*.

K The Fifty Edition.

London: Printed by John Crook, and Sold by James Holland at the Bible and Ball in St. Paul's Church-Yard. 1719.

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THE
CATECHUMEN:

OR, AN
Account given by a Young
Person to the Minister,
OF HIS
Knowledge in Religion,
Upon his first Admission to
The Lord's Table.

*But sanctify the Lord in your Hearts; and be ready to
give [Ἀπολογία] an Account of every Man that
asketh you a Reason of the Hope that is in you, with
meekness and fear, 1 Pet. 3. 15.*

With the Epistles of Two Eminent Di-
vines of the Church of *England.*

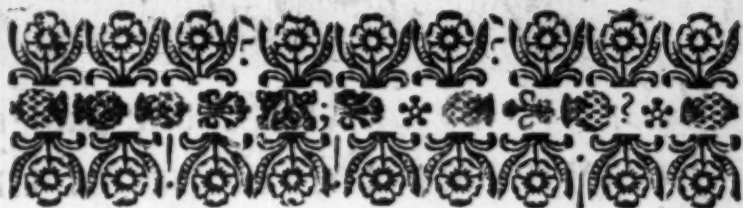
LICENSED, Z. *Isham.*

The Fifth Edition.

L O N D O N,

Printed by J. Crook, and Sold by James
Holland at the Bible and Ball in St. Paul's
Church-Y. r.l. 1719.





TO THE
AUTHOR:

SIR,

I Have ever had a peculiar Esteem for all such Discourses, as peaceably tend to beget in Men's Hearts a right Knowledge of the *Sacrament* of the *Lord's Supper*: Which I look upon as the highest *Mystery* in Religion, and the best *Instrument* to convey Vertue, and promote it in a Christian's Soul.

And seeing the *small Piece* you sent to be perused by me, is

A 3

designed

To the Author.

designed to instruct the *younger* sort (who are the Hopes of the Church) in such Principles of Christianity, as are necessary to be known by them, before they be admitted to the Holy Communion, you may well presume not only of my Approbation, but earnest Desire to have it made publick.

Yours, &c.





TO THE
BOOKSELLER.

SIR,



*Have carefully perused
these Papers, and
though I know not the Au-
thor of them, yet seeing
you desire my Opinion, I think my
self obliged to do them this Right:
As for the Matter contained in them,
I think it very Orthodox, and fully
agreeable with the Doctrine of our
Church; and as for the Composure,
I think it very Regular and Clear,
Judicious and Instructive: And
as for the Whole, I think it of very*

To the Bookseller.

great Use for all that have honest and teachable Minds, and do sincerely enquire after the Truth, as it in Jesus, but more especially for such as have gone through their Catechise, whose Understandings, I doubt not, will be very much opened and enlarged by a Careful and Diligent Perusal of it. That God Almighty may prosper the Design of it, and make it a Blessing to the Souls of Men, is the hearty Prayer of,

Sir, Your truly

Affectionate Friend,

From my House in
Broadstreet.

Jo. SCOT.

THE



THE CATECHUMEN:

OR, THE
*Young Person's Account of his KNOW-
LEDGE in RELIGION, &c.*



THE following Account being only a Taste of the Proficiency I have made under your pious Diligence in Catechising, I have no apprehension it will be unwelcome to you. Many things I know might be said in disavour of it; but the Piety of the Design, is all I offer in excuse. Besides, I understand not the Use or Benefit of Apologies, and therefore I will begin this Account without them.

It was my singular Happiness, not only to be born of Christian Parents, but of such as were true Members of the *Church of England*, whose Piety took care to make
choice

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choice of fit Persons to present me to Holy Baptism the first *Sunday* after my Birth, according to the Rule and laudible Practice of this National Church.

The Persons, I say, who presented me to Holy Baptism, were Canonically qualified for that Charitable Office, being of good Report, and such as had received the Holy Communion.

These I call my *Godfathers* and *Godmothers*, whom I bear a Reverence suitable to that Appellation. And by my Parents Approbation, these gave me that Name, which puts me in mind of the Christian Faith, in which I was baptiz'd, and by which I was list'd under Christ, and became his Soldier and Servant. And it is called my *Christian Name*, because by it I stand related unto Christ, and distinguished from Men of all other Religions, as *Jews*, *Pagans* and *Mahometans*.

This Name was given me at Baptism, whereby being made a Christian, I was entitled to all the Privileges appertaining to those who truly bear that Name: So that I who by Nature did not belong unto the Church of Christ, which is his Mystical Body, being Baptiz'd, became a Member of the same. And being a Member thereof, I am no more, as I was by Nature, a Child of Wrath, but a Child
of

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of God by Adoption, through Christ, who is the Son of God by Nature. And being thus a Child, I am also an Heir of God, and Joint-Heir with Christ to a Kingdom of Glory.

But these Privileges were conferr'd upon me in Baptism not absolutely, but on Condition that I would perform what my Godfathers and Godmother did vow and promise in my behalf, when I was baptized. For notwithstanding that both mine and all Parents are expressly commanded to be diligent in teaching their Children God's Holy Word, and to bring them up in the Nurture and Admonition of the Lord; yet because Parents may die, and so be incapable to do this; or they may be negligent, and so either not do it at all, or not as they ought; the Church, as 'twere, took Bond, or Security of my Godfathers and Godmother for my pious Education: Who are therefore called my *Sureties*, and who were charged to have a Religious Care to teach me, as soon as I was able to learn, what a solemn Vow, Promise, and Profession I made by them in Baptism.

Now, the things which these Sureties avouched to be performed by me, are three, answerable to the Three Benefits assured to me when I was baptized.)

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The first was an utter renouncing of all those Spiritual Enemies that incessantly war against my Soul; namely, the Devil, the World, and the Flesh.

So that the first Spiritual Enemy, I am to renounce, forsake, and fight against, is the Devil, that evil Spirit, that lost Angel, whose malignity against me appears in his continual solliciting and tempting me to Sin, and accusing me when I have sinned; and resisting and hindring me when I am about to do good. Whom, according to my Sureties Bond, I stand obliged to renounce, together with all his Works; which, in general, are all Sins committed by his instigation; and, in particular, all Sins committed after his Example, or which bear his Image, such as Murder, Lying, Pride, Malice, and the like.

I am also bound (by virtue of the Bond my Sureties gave in my Name) to renounce this present evil World. By which I understand those wicked Men who are Enemies to Godliness, and all those other Creatures which the Devil, the Prince of this World, useth as Baits and Snares to seduce me to Sin. But besides my renouncing the World thus understood, I am also to forsake and withstand its Poms and Vanities; that is, all Pleasures, Pride, and Wealth, when they be-

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become injurious to Religion, and divert or stop me in my exercise of Piety: Which they will certainly do, if my Affections towards them are inordinate, immoderate, or unseasonable.

And because worldly Vanities only gratify my Carnal part, and Sensitive Appetite, I am also bound to renounce that which they gratify; I mean the Flesh, or my unmortify'd Corruption, Which is Enmity against God, and doth not only hinder me from doing Good, but doth also encline and spur me on to do Evil.

For I find, that from this unmortified Corruption, there springs up in me many inordinate Affections, and evil Concupiscences, which are called the Lusts of the Flesh: By means whereof (until they are mortified) I am brought to entertain the Temptations of the Devil, and to abuse the good things of the World to Sin. And tho' the renouncing of these Lusts of the Flesh, together with the Devil and the World, be made an Article of my Christianity, and a Condition upon which the Privileges of Baptism are bestowed upon me; yet seeing they are my forest Enemies, and continually endeavouring not only my present, but my eternal Ruin (without any other Tie) Self-preservation prompts me to withstand them. The

The second thing promised in my behalf, when I was baptized, is my Belief of the Doctrine of Christianity, summ'd up in the Apostles Creed: My Faith of which, if it be not more than either barely Historical and Temporary, I shall not surpass the very Devil, and wicked hypocritical Men in believing; for the one believes alway historically, and the other only hypocritically for a time.

But the Faith I vowed in Baptism, is a firm and constant Assent unto the Word of God, and Gospel of Man's Salvation, and an unshaken Reliance upon the same: So that the whole Scripture is the general, and the Articles of the Christian Faith, summ'd up in the Creed, is the particular Object of my Belief.

And I look upon this Faith to be so necessary for me, and every Christian, that I forfeit that Title without it: For a Believer is but another Word for a Christian. But still I know, that how necessary soever Faith is to the Salvation of my Soul, yet is not to be got by my own Power; for it is the Gift of God, and the Gracious Work of the Holy Ghost, which doth enable me to assent unto, and rely upon the Holy Scriptures.

But because Faith will not profit to my Justification, without Works of Obedience

dience to the Commands of Christ ; therefore my Sureties undertook that I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life. So that I do acknowledge my self bound to pay Obedience to the whole Will of God, revealed in his Word. And I cannot think my self fit to come to the Lord's Table, unless I am resolved to keep God's Law, and have regard unto all his Precepts ; and that too with my whole Heart, or sincerely ; and always, without intermission or discontinuance.

But when I profess this to be my Duty, it is not as if I thought I were to be saved by the Tenor of the First Covenant, the Condition whereof was perfect Obedience ; for this I am no way able to perform. But because I hope to be saved by the Second Covenant, called the *Covenant of Grace*, I think my self bound to perform the Condition thereof, namely, Obedience, or Faith fruitful in Good Works ; which Good Works are the genuine Offspring of my Faith, and do flow as naturally from it, as Fruits from their Tree ; and without which, my Faith is dead. And you have ever taught me to set a peculiar value upon Good Works, because through means thereof I glorifie

glorify God, edify my Neighbour, and justify and declare my Faith before Men. And according to my present Sentiments of Religion, I look upon Faith and Good Works to make up my whole Duty, as a Christian: And these, I hold, are not to be separated in my Practice, because Faith without Works is dead, and Works without Faith cannot please God.

And though it is my firm Resolution to observe them both, and to believe and do as my Sureties have promised for me; yet I know I cannot do so, but by the assistance and help of God; and therefore I will by diligent and humble Prayer beg a continual supply of Grace, to enable me to believe and do all things which at Baptism were stipulated and promised in my Name. And I will also daily offer up my unfeigned Thanks unto God, that he hath called me to the Knowledge of the Truth; that he hath brought me out of my natural State of Sin; that he hath admitted me into the Church; and that there he doth vouchsafe me the appointed Means of Holiness and Salvation. And I humbly pray God by his preventing Grace, to encline my Will; by his assisting Grace to give me Strength; and by his consummating Grace to bring me actually to perform all those Duties which

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which in Holy Baptism my God-fathers and God-mother undertook in my stead.

And as you ever minded and made me sensible how greatly I was bound to my Sureties, for what they did for me at Baptism; so you likewise have let me know the Obligation I had to take up their Bond as soon as I was able, and so to discharge them. And this I did at Confirmation, when I solemnly took upon my self to believe and do all that my Baptismal Sureties had vow'd and promised I should believe and do. But now, alas! being conscious to my self that I have broken my Baptismal Covenant, it is my earnest Desire to be admitted to the Lord's Table, on purpose to renew it.

But before my admission to that Heavenly Entertainment, I am of Opinion that I ought to have a competent Understanding of the more eminent Parts of Christianity which you have taught me; and they are these Four: Namely, Faith, Obedience, Prayer, and the Sacraments. And to you who are to admit me, I think my self bound to give an account of my Knowledge in each of these, and to desire your Judgment whether or no it be sufficient in order to my Admission.

I begin with Faith (as that without which all the rest are not only insignificant, but sinful) which being considered as my Act of Believing, I have already said, That it signifies my Assent unto, and relying upon the Word of God's Truth, and Gospel of Man's Salvation: So that I take the Scriptures to be the general Object of my Faith, and the Creed to contain the main Particulars to be believed by me. I mean, that Creed which bears the Name of the Apostles, as its Compilers; and which, I suppose to be that Form of *sound* Words to the Profession, whereof *Paul* exhorts *Timothy* to keep constant and teach others.

And because before my Admission to the Holy Communion, I think I ought to be able to recite the Words of the Creed, to have a competent Knowledge of their meaning, and of the influence each Article ought to have upon my Conversation: I will therefore first rehearse the Words thereof, and then give you such an account of their Sence and Influence, as I have been taught by you.

I Believe in God the Father Almighty,
Maker of Heaven and Earth :
And in Jesus Christ his only Son
our Lord : Who was conceived by
the Holy Ghost, born of the Virgin
Mary, suffered under Pontius Pilate,
was crucified, dead, and buried ; he
descended into Hell : The third Day
he rose again from the dead : he
ascended into Heaven, and sitteth at
the right hand of God the Father Al-
mighty : From thence he shall come
to judge both the quick and the dead.

I believe in the Holy Ghost, the
Holy Catholick Church, the Commu-
nion of Saints, the Forgiveness of
Sins, the Resurrection of the Body,
and the Life everlasting. Amen.

Having thus rehearsed the Words of
the Creed, my next Task is to give a
short plain Declaration of what I believe
in every Article.



ARTICLE I.

I believe in God the Father Almighty, Maker of Heaven and Earth.

In this Article I have been taught to believe that there is a God, and that he is an Eternal Spirit, whose being is of Himself, and not from any other ; and that from Him all things have their Being. And I further believe, That this God is but One, because he is the Infinite, Independent, and Omnipotent Cause, which can be but One.

I believe also, That this God is the Eternal Father of Christ, and that for his sake he is also my Heavenly Father ; and that being Almighty, he can do for me whatsoever he will,

I likewise believe, That in six Days this GOD created all things of Nothing by his Word, for his Glory ; and that he still preserveth all Things by the same Word of his Power.



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ARTICLE II.

And in Jesus Christ his only Son
our Lord.

In this Second Article of the Creed, I have been taught to believe in Jesus Christ, and that he is the only Son of God, and of the same Divine Essence with him: That he is called *Jesus*, because he is the only Saviour of Mankind: And that he is called *Christ*, or *Messiah*, which signifies *Anointed*, because he was anointed to the Three Offices of a Prophet, Priest, and King; which Three, under the Law, were in an especial manner Anointed.

And I believe, that all these Three met in Christ; and that as a Prophet he doth instruct his Church, outwardly by his Word, and inwardly by his Spirit. And I believe that as a Priest he made Satisfaction unto God for the Sins of Mankind, when he once offered up Himself upon the Cross; and that by the Sacrifice of Himself, he reconciled God and Man. And further I believe, That as a Priest he continually makes Intercession for me, and all true Christians, at the right hand of his Father in Heaven, and doth
bless

blefs me in turning me from my Iniquities.

In like manner, I believe, That *Jefus* was not only *Chrift*, that is, Anointed to be a Prophet and a Priest in the fence now declared ; but that he was alfo anointed to be a King : And that, as fuch, he doth govern and preferve his Church : He erects and fets up his Throne in the Hearts of Believers : He gives them Grace to fubdue every rebellious Luft, and habit of Sin, that it reign not in them : He conquers Satan, and reftains his Power : He overcomes Death ; and having received all Authority in Heaven and Earth, he rules over all Men, and all Creatures ; and that of his Kingdom there fhall be no end. So that to him belongs absolute Dominion over all, and Obedience is due to him from all.

ARTICLE III.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

In this Article I profefsto believe, That when *Chrift* was made of the Seed of *David* according to the *Flesh*, he was made in all things like to my felf, except-
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ing Sin: For that could affect neither his Humane Soul nor Body, because in both he was most Holy, as being conceived only by the Operation of the Holy Ghost, and born of a spotless Virgin. For Christ, that he might be our Kinsman, and capable to redeem us, by paying our Debts in the same Humane Nature in which they were contracted, it was necessary he should be the Seed of the Woman. And that he might plainly appear to be that Seed of the Woman which was promised, it was likewise necessary he should be born of a Virgin, who was of the Lineage and House of *David*. All which I believe from God's Word was accomplished in the Blessed Mother of Christ.

ARTICLE IV.

Suffered under Pontius Pilate, &c.

This is an Article that you have often told me I ought well to understand; for it respects Christ's Death, upon which the whole Hinge of my Salvation turns. I find the History of it to be clearly and fully set forth by the Evangelists; and as to the knowledge of it, *St. Paul* valued it so highly, that he desired to know nothing

thing else but Jesus Christ crucified. Now by my believing of the Crucifixion, I confess, that according to the Prophecies Christ suffered in his Humane Nature, both in Soul and Body; his Divine Nature being incapable of suffering. And that this hapned at the time when *Pontius Pilate* was the *Roman* Governour of *Ju-dæa*; who being addicted to Cruelty and sinful Compliance, condemned Christ to be crucified: And as *Moses* lifted up the Serpent on the Pole in the Wilderness, so was Christ lifted up on the Cross; and by a painful, ignominious, and accursed Death, did expiate my Sin, and redeem me from all vain Conversation, and from the Curse of the Law, and gave me an Entrance into Heaven. All which unspeakable Benefits are justly to be ascribed to the Blood of Christ, because it was of infinite value, as being the Blood of that Person who was God as well as Man.

And as I believe Christ voluntarily laid down his Life, and that his Soul was really separated from his Body; so I likewise believe, that as a dead Man he was buried, after the manner of the *Jewish* Nation; namely, that he was bound in Grave-clothes with Spices, and laid in the Grave, with a heavy Stone rolled in the Mouth

mouth of the Sepulchre. All which were certain Tokens of his Death, as being the usual known Rites of a *Jewish* Funeral. I also believe, That Christ being dead, his Soul and Body remain'd in a separate condition, under the Power of Death ; and that his Soul was re-united to the Body before it did putrify in the Grave. But as to the various Opinions about his Descent into Hell, I think them either too high, or too unprofitable for my research.

And as you have taught me, so I believe, that Christ's Birth, Death, and Burial, or being under the Dominion of Death, were the Three Degrees of his Humiliation ; answerable to which were the Three Degrees of his Exaltation, namely, Resurrection, Ascension, and Glorification in Heaven.

ARTICLE V.

The third Day he rose again from the Dead.

Though, being a Christian, I need no proof of Christ's rising from the Dead ; yet to confirm my Belief of so eminent an Article, God has given me the Testimony of Angels, of the Men that guarded

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the Sepulchre, the many Apparitions of Christ after he was risen, the Effusion of the Holy Ghost upon the Apostles, the Miracles done by them in his Name. So that I have just ground to believe and profess, That the Body of Christ saw no Corruption, as did the Bodies of the Patriarchs. And because it was impossible he should be holden of the Power of Death, I do believe that he did really rise again, and that the very same Body and Soul of our Saviour, which were separated by Death, were by his own Divine Power reunited in his Resurrection.

And as to the time when he arose, I have been taught, and do believe, That it was the Third Day after his Death, which hapned to be the first Day of the Week; which Day we celebrate in memory of his Resurrection, and which has immemorially been called *The Lord's Day*.

ARTICLE VI.

He ascended into Heaven, and sitteth, &c.

I believe, That Christ ascended by the same Power he rose: And that this was no other Power than that of his own Divinity;

vinity; by which, as an High-Priest of good things to come, he once ascended visibly and locally into the Heaven of Heavens, as the High-Priest once every Year entred into the Holy of Holies. And the End of his Ascension was, I believe, to prepare a place for Believers, and to receive them to it; that where he is, they might be also.

After Christ's Ascension into Heaven, he took his Place at the Right Hand of God: Not that I think God, who is a most absolute Spirit, hath either Right or Left Hand; but that this is spoken after the manner of Men, who place those whom they will most honour upon their Right hand. And from Christ's being thus plac'd in Heaven, I collect, That he there took up his Abode in a state of Majesty and Power, to shew that he was above all Creatures in Heaven and Earth, and that he is exalted to be the King of Saints, and Judge of Sinners; the Prince of our Salvation, and High-Priest of our Profession: And that in Him there was an Union of the Regal Power and Priestly Office, when he sat down at the Right Hand of the Father Almighty. So that by the former he is perfectly able to subdue all his Enemies; and by the latter he doth ever intercede for, and eternally save those that are his.

ARTICLE VII.

From thence he shall come to judge, &c.

As I believe that Christ redeemed me by his Death and Passion, and that by his Ascension he is become my Advocate and Intercessor with God; so I believe that he shall come the second time from Heaven, with great Glory, to judge the World.

For besides the particular Judgment that passeth upon every Man immediately upon his Death, when the departed Soul is set at God's Tribunal, and examined of all its Thoughts, Words, and Actions; I say, besides this particular Judgment, I believe there shall be a general Judgment, when all shall be judged, as well the Quick that shall be alive at that Day, as the Dead, who shall then be raised up. And that in this last Judgment, Christ Himself, as a Supreme Judge, shall pass the final Sentence, and that the Saints, as Assessors, shall pass their Sentence of Approbation.

I believe too, That I and all Men shall be judged of all things done in the Body, whether Good or Evil: And that upon the pronouncing of the Sentence, the truly penitent shall pass to an Estate of Eternal Happiness; and finally, the Impenitent to an Estate of Eternal Misery. Ar-

ARTICLE VIII.

I believe in the Holy Ghost.

Having briefly declared what my Faith is in God the Father, and God the Son ; I am next to declare what I believe concerning God the Holy Ghost. And first, I believe, That without Faith in the Holy Ghost, I cannot believe in God the Father, nor in his Son, as my Lord. For no Man can call God Father, but by the Holy Ghost ; nor can any Man say that Jesus is the Lord, but by the Holy Ghost, whom I believe to be the Third Person in the Divine Being, and therefore True God : And that as he proceedeth from the Father and the Son, (which I believe he doth) he is a Person distinct from both.

The Spirit in whom I believe, is called Holy, because in Himself he is without all Pollution and Sin ; and because he is the Author of all Holiness in me, and all who truly believe in Him : So that all my Holiness is but a Ray of Effusion of the Holy Ghost, which doth furnish my Heart with spiritual and saving Graces, by the Work of Sanctification.

ARTICLE IX.

I believe the Holy Catholick Church, the Communion of Saints.

After this plain Account given by me

of the Articles which concern the Blessed Trinity, I will now give the like Account of those that follow; which respect such only as truly believe in, and obey and worship the Trinity in Unity; and who are here called the Church. Which I plainly take to signifie all those whom Christ hath called out of the World, to be his peculiar People: Over whom he hath a Sovereign Authority, in regard of which they willingly and chearfully pay him Homage, and obey his Law and Ordinances.

For by *Church* I have been taught to understand the Corporation and General Family of all True Believers, which Family truly deserves to be called Holy, in respect of its Head, which is Christ, who is Holy in himself, and whose Holiness is imputed to all sincere Believers: And who through the Grace given to them, do labour, study, and endeavour to be Holy.

And the Church, in this familiar acception, I believe is Universal, as well as Holy; and that there are in all the Quarters of the World those who by Baptism are admitted into it, and so made Members of Christ's Mystical Body, who are guided by his Spirit, nourished by the Word and Sacrament; and who are obedient to the Rule and Government of the Bishops and Pastors, lawfully called to their Offices. And

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And of this *Society* of Believers, which constitute the Church, some are in a state of War, continually fighting against their own and Christ's Enemies; but yet in daily expectation of Triumph, and a Crown: And these are called the *Church Militant*, which is on Earth. And some are in a state of *Peace*; for having fought the good Fight of Faith, and finished their Warfare, they are entered into their Master's Joy: And these make the *Church Triumphant*, which is Crown'd in Heaven. Now these I hold are not two divers Churches, but the same Church under a different State and Condition: For I believe the *Church* to be essentially but one.

And as Christ's Mystical Body the Church has an *Union* with Him, as being the Head of it; so I believe there is a *Common Union* among the Members; both those that are glorified in Heaven, and those that in some degree are sanctified on Earth. And this is called the *Communion of Saints*; and is the first Privilege of the Christian Church. And by virtue of this, all true Christians communicate in all Offices of *Piety* and *Charity*; in doing good to one another's Bodies and Souls. And this they do upon the account that they have in common *One God, one Christ, one Spirit, one Lord, one Faith, one Baptism, one Hope.* B 4 Ar-

ARTICLE X.

The Forgiveness of Sins.

As the *Communion of Saints* genuinely ariseth from the Nature of the *Universal Church*; so *Pardon of Sins* follows from both. For none shall have their *Sins forgiven*, but those who *live and die* in the *Communion of the Church*: For unless I abide in this Ark, I shall certainly perish.

Now Sin, as I have been *instructed*, is of two sorts; the one *Original*, which is the Sin of *my Nature*; the other *Actual*, which is the Sin of *my Conversation*. The former I brought with me into the World, the latter I commit while I live therein. And both these sorts of Sin deserve eternal Death, and can only be pardon'd by the Merits of Christ. (For Sin being a Transgression of the Law of God, it can only be forgiven by him whose Law it *transgresseth*.) For Remission of Sins is the Second Privilege of the Church, which is preached to all in the Name of *CHRIST*, and sealed in Baptism; wherein I believe my Original Sin is presently pardon'd, and that my *Actual Sins* committed *after Baptism*, shall be pardon'd, if I truly repent me of the same.

Now, this my Belief of the Forgiveness of Sins, supposes that I believe, That
God

God graciously and freely, without any Desert on Man's part, gave his Son to die for the World; and, That for the sake of his meritorious Death, he remits the Fault, absolves from the Guilt, and acquits from Punishment, *all truly penitent and believing Sinners.*

And I do further believe, 'That he imputes to them the Obedience of his own Son, and his Righteousness, and by means thereof accounts them *just* in his sight.

I believe, That all who are justified, and thus acquitted, have Holiness in some degree, according to the Condition of this Life. Which Holiness, tho' it cannot altogether discharge them from Sin, yet it doth not suffer them to *reign* over them: So that a justified Person is not under its Dominion, nor yields himself a *Vassal* to it; but resists its Commands, and makes it die daily.

And for the greater security of the Forgiveness of Sins, God hath committed to his Ministers an indispensable Power and Charge to preach *Faith* and *Repentance* as the Condition of this Forgiveness: He hath likewise appointed them to *pray* and *intercede*, and also to baptize for the Forgiveness of Sins; and to administer the Lord's Supper in memory of that Blood which was shed for the *Remis-*

sion of Sins. And indeed all that God hath left in the Hand and Power of his Ministers, especially tends to make Men capable of receiving what they believe, namely, the Remission of Sins.

ARTICLE XI.

The Resurrection of the Body.

It was the hope of the Fathers under the Old Testament, as well as it is of Christians under the New, That there shall be a Resurrection both of the Just and Unjust: And if it were otherwise, Christians of all Men would be most miserable; and all that I have learn'd, and you have taught me, concerning Christianity, would be in vain. But I firmly and truly believe, That my mortal Body shall be raised from the Corruption of the Grave, by virtue of the Resurrection of Christ. And this my Belief is founded upon the Power and good Pleasure of God, who both can and will raise from the dead the very same Body that died.

ARTICLE XII.

The Life everlasting.

The Enjoyment of everlasting Life, is the last Christian Privilege, and that which crowns the rest: And I have learned to understand by this *Life*, the Enjoyment

joyment of all true Happiness in Soul and Body. For I believe that the Faculties of the Souls of just Persons, shall be perfectly enlightned and sanctified, and that their Bodies shall live after the manner of Spirits, and be exceedingly glorified.

And opposite to this Life everlasting, I believe there is an everlasting Death which is the Portion of the Wicked. And that as Life everlasting consists in the Fruition, so I believe everlasting Death consists in the Loss of God's Presence, and all other Comforts; and is the enduring of the sting of Conscience and Torments of Hell for ever.

But as my believing all the Articles of the Christian Faith, as they are summ'd up in that which is called the Apostles Creed, supposes that I am to learn not only the Words, but likewise the *Sense* of the Creed; so it also implies, that I should live like them that do believe; for otherwise my consenting to the Truth of the Articles will stand me in no stead. And therefore, not meddling with remote and learned Inferences, I will draw such from each Article, as are near and familiar, short and edifying.

As for example: From my believing that God created me, I inerr, I am bound to be obedient and subject to Him.

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By my believing that Christ redeemed me, I think it my Duty to yield up my self to Him as his Purchase, and to be wholly disposed by Him, and employed only in his Service. My believing Christ's Conception by the Holy Ghost, and his Birth of the Virgin, should make me diligent to fit my Heart for the Holy Ghost to overshadow, and for Christ to be born in it. My belief of Christ's Crucifixion, should teach me to crucifie the Flesh, with the Affections and Lusts, and to destroy the Body of Sin. My belief of his *Death* and *Burial*, should make me content to die for the sake of Truth, being assured, that if I suffer for Christ, I shall also reign with him. It should also keep me from being disheartned by Death, seeing that Christ by dying, hath taken away the Sting of Death, which is Sin, and made it an Entrance into Life. My believing the Resurrection of Christ, should make me actually rise from Sin to a new Life; and utterly to forsake my Sins, as Christ did the Grave, to which (after he was once risen from it) he return'd no more. My believing Christ's Ascension, and sitting at the Right-hand of God, should teach me to set my Affections on things above, and not on things on the Earth. The believing a Judgment to come, should

should make me careful so to walk, as that I may not be condemned in it. My believing the Holy Catholick Church and Communion of Saints, should render me mighty circumspect to preserve Charity, which is the Bond of Peace, and to avoid all things destructive of Catholick Unity.

The Remission of Sins, which I believe, should make me highly to esteem all those Ways and Means which God hath ordained in his Church to convey unto me this Remission, and to perform the Condition on which it is promised. •

My believing the rising again of my Body, should make me watchful against all things that may keep it from being in a fit condition to rise to Glory, and to practice all such Vertues as may prepare it for that Heavenly Condition to which I expect it should be raised. And my believing the Life Everlasting, should make me diligent to employ my short moment of Time here, that my Everlasting Life hereafter, may be a Life of Joy, and not of Misery.

And thus from all the Articles of the Creed, I am to draw Motive to strengthen me in all Christian Practice; to which end my learning and believing of them is design'd. And till I do this, I cannot rationally pretend to make good
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what I promised when I was baptized, namely, To believe all the Articles of the Christian Faith. And without this, I think my self unfit to partake of the *Lord's Supper*.

I now proceed to *Obedience*, which you have frequently taught me, is the second *Head* of my Christian Profession, and that it has the **Ten Commandments** for its Rule; and of these, as well as of the Creed, I ought to have a convenient Knowledge, both as to the Words and Meaning, before I come to the *Lord's Table*; because the keeping of God's Commandments, is one part of that Vow which I have broken, and come thither to renew.

And first, I have been Catechised, That in each Commandment there is something *required*, and something *forbidden*; so that I may be guilty of transgressing it, either by doing what I ought not to do, or by leaving undone what I ought to do.

As to the things forbidden by the **First Commandment**, I have learned, that they are chiefly Atheism, or the Denial of God's *Being*, and the multiplying and serving of false Gods; as also the not serving the only true God aright. And of this last I look upon my self to become egregiously guilty, when I suffer any thing to share with God in my Worship of Him;
and

and when I am guilty of Hypocrisie, Irreligion, Indevotion, Lukewarmness, Heresie, Schism, *Apostasie*, *Infidelity*, Presumption, Despair, Carnal Security, Pride Disobedience, Impatience, and Murmuring, and wilful Ignorance of his Word.

And I have been taught, That by this same Commandment it is required of me to acknowledge but One God, and to have him for *my* God, and to love, fear, obey, and trust in Him above all others, and to serve Him truly all the Days of my Life.

And as to the things forbidden in the **Second Commandment**, I doubt not but they are, The appointing of any kind of Image for Religious Worship; the representing of God by a visible likeness of any thing; the worshipping of Creatures; the neglect of the Worship of the True God, or the worshipping Him after a false manner.

And the Duties enjoined in this Commandment, are, to worship the only True God, according to his own Prescription; to worship him both in my Body and Spirit; to bear a due regard to all the Parts of his Worship, as Prayer, the Word, and Sacraments; to come to them with suitable Preparation, and to yield a due Veneration to all *Places, Times, Persons, and Things*, rightly set apart for God's Worship.

Worship. And to such as thus worship him, he hath promised Mercy and Kindness; but has threatned to be a severe Punisher of them that do otherwise.

In the **Third Commandment**, I am forbidden all irreverent Thoughts of God; all Blasphemy, or dishonourable mention of his Name; all Perjury, or breach of lawful Oaths; all occasioning the Name of God and True Religion to be blasphemed.

And, on the other side, I am enjoined to think and speak reverently of God's Name and Attributes; to glorifie him in his Holy Word and Ordinances; to use his Name with Reverence in taking Religious Oaths; to observe such Oaths with an holy Care and Conscience; and to glorifie his Name by a pious Conversation.

The **Fourth Commandment** requires me to keep holy; or to sanctify all such Days, which are separated from a Common to a Religious Use.

After God had in Six Days finished the Works of the first Creation, he sanctified the Seventh Day, and commanded his People to sanctifie it. But after the Resurrection of Christ, instead of the Seventh Day from the beginning of the Creation, the First Day of the Week was hallowed

hallowed, and called emphatically *The Lord's Day*. And the Observation of it has been the universal practice of the Christian Church. And I think my self bound to spend this Day in an especial attendance on God's Service; such as Prayer, Preaching, Participation of the Sacrament: Relieving the Poor, Meditating upon the Works of Creation and Redemption, &c.

And on this Day I have been taught, that I am forbidden all worldly Undertakings and Employments, vain Sports and Recreations, and all Actions but those of Piety, Mercy, Necessity and Decency.

Now these four first Commandments, respect my Duty toward God; and the six that follow, regard my Neighbour and my self.

And the first of these six (which is the **fifth of the Ten Commandments**), may be called the Commandment of Relations: For it teaches me first my Duty to my Natural Parents, and that I am to honour them. Which implieth, that I am to fear, reverence, succour, and obey them. It secondly teacheth me my Duty to my Political Parents, namely, the King, and all in lawful Authority under him; whom also I am to honour and obey. It (thirdly)

ly) teaches me my Duty to my Ecclesiastical Parents, Spiritual Pastors and Teachers. And it likewise binds me to carry my self lowly and reverently to all my betters. In short, I have been taught, that this Commandment doth concern all the mutual Duties among all sorts and degrees of *Inferiours* and *Superiors*, from the King to the Master of a Cottage. And there is an especial Promise annexed to this Precept; to encourage all to obey it, in performing their respective Duties one to another.

In the **Sixth Commandment**, which concerns Man's Life, all those things are forbidden me which any way tend to the injury of the same; as Hatred, causeless and revengeful Anger, contrivance of Man's Death, occasions of, and actual and wilful Murder. And at the same time this Commandment requires me, as far as I am able, to preserve the Life of Man; and that I sustain it with Food and Raiment, that I prudently avoid all Dangers, and conscientiously fly from all such Vices, whereby humane Life is hazarded; and which are destructive both of the Body and Soul of him that commits them. Such as Drunkenness, Uncleaness, &c.

In the **Seventh Commandment**, which concerns

concerns a chaste Conversation, I am forbidden all Acts of Adultery, and Fornication, together with unlawful Marriage. And likewise all such *Thoughts, Looks, Attire, and Words*, as prompt and inveigle to Uncleanneſs. I have further been taught, that by this Commandment all ſuch things are forbidden as may occasion any of theſe, as Idleneſs, Exceſs in eating and Drinking. So that on the contrary, I am enjoined to keep my Body in *Temperance, Soberneſs, and Chaſtity*; to preſerve Modeſty in Thought, Behaviour, and Apparel.

In the **Eighth Commandment**, which concerns Man's Eſtate, I am, as I have been taught, forbidden all Defraudation, or deceitful Stealth, Oppreſſion, and violent Robbery, Sacrilege, or pillaging of God; all Bribery and with-holding other Men's Dues, with all covetous Deſires.

And on the contrary, I am bound by virtue of this Command, to give to all their Dues, to live in ſome lawful Calling, and therein to be diligent; to reſtore that which hath been ſtolen; to give Alms to the Poor, and to avoid the Company of all ſuch as would intice me to break this Law.

The **Fifth Commandment**, concerns Man's Good Name, and forbids me to
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Lye, to raise or receive, or to divulge any false or malicious Reports against my Neighbour. It likewise forbids all groundless Suspicions, together with suborning and encouraging of false Witnesses.

And on the other hand, it enjoins me to love and speak the Truth; to preserve my own Reputation, and when it is seasonable, to vindicate my own Innocence, and the Innocency of my Neighbour, when I know either to be unjustly aspersed.

In the **Last Commandment**, which especially respects Man's Desires, I am forbidden to cover my Neighbour's Goods, of what nature or sort soever: And I am required to regulate my Affections; to restrain all sinful Desires; to be content with my present Condition, to learn and labour truly to get mine own living, and to do my Duty in that state of Life unto which it hath pleased God to call me.

And now having given this Account of the **Ten Commandments**, I leave it to your upright Consideration, whether my knowledge of them be sufficient to qualify me for the Holy Communion.

The Obedience I owe to these Precepts, is the next thing that importantly concerns me. And here I openly confess, that it is not in my power to obey
God's

God's Commandments, without his special Grace ; but that if this be once shed in my Heart, it will enable me to obey them. And when my Obedience is *true, faithful and sincere*, though mixed with much Weakness, Imperfections, and many Sins, yet (if therein I live not wilfully impenitent) I do unfeignedly believe God will accept and crown it.

But I have been often taught, that this *special Grace* of God cannot be obtained but by diligent Prayer; which you have told me is the Third General Branch of my Christianity, and that it has for its Rule that Divine Form Christ composed, and which from him is called *The Lord's Prayer*. And this consists of *a Preface, six Petitions, and a Conclusion*: Of each of which I will now give such an account as I have learned from you, beginning with the Preface; namely,

Our Father which art in Heaven:

Wherein I am taught to direct my Prayers to God, as to a Father whom I ought to approach with holy Reverence, and with humble Confidence that he will hear and grant what I pray for.

And to him only Prayers ought to be made, because he only is every where present to receive them, and every way able to grant what is pray'd for. The

The Six Petitions now follow, where-
of the Three first concern God's Glory ;
and the Three last concern Man's Wants.

PETITION I.

Hallowed be thy Name.

In this Petition I am taught to desire,
and chiefly to endeavour the glorification
of God's Holy Name, which Name in
general signifies God himself ; and in
particular all his Titles, as *Lord, Jehovah,*
&c. next, all his glorious Attributes or
Excellencies, together with every thing
that has a peculiar relation unto him, as
his Word, his House, his Day, &c.

So that in this Petition I pray, That
God would strike my Heart with such an
heavenly Awe, that I may humbly reve-
rence his great Name, and carry such a
respect to all things that relate unto him,
and his Worship, as may manifest my
Honour to his great Majesty ; that my
holy Profession be not blasphemed, but
glorified by my self and others.

PETITION II.

Thy Kingdom come.

Divines tell me, and I heartily believe,
That God has a Threefold Kingdom :

- i. A Kingdom of Power, whereby
he

he ruleth over all Creatures, even his professed Enemies.

2. A Kingdom of Grace, whereby he ruleth in the Hearts of his Children, by his *Word* and *Spirit*.

3. A Kingdom of Glory, which is in Heaven: And in a more eminent manner shall begin at the last Judgment, when Christ (as Man) shall deliver up the Kingdom to God his Father; when all the Saints shall be taken in to Reign with him: And of this Kingdom there shall be no end.

And in praying that God's Kingdom may come, I desire that God would 'stablish his Throne, and Rule for ever in my Heart; and by the Power of his Grace subdue all those rebellious Corruptions that exalt themselves against him: That the *Gospel* may be settled where it is not received, that all the Ends of the Earth may see the Salvation of Christ: That he would hasten the coming of his Kingdom of Glory, and so consummate and accomplish the Kingdom of Grace.

PETITION III.

Thy Will be done in Earth, as it is in Heaven.

I have been constantly Catechized to believe, That the Will of God is either

secret

secret or revealed ; and that I am to pay Obedience to them both ; patiently submitting to God's secret Will, and chearfully performing, as far as I am able, his revealed Will, as it is set down in his Word.

And as the doing of God's Will, and not my own, is the matter of my Obedience, so the manner of my Obedience is the Example of the Holy Angels in Heaven, who execute the Commands of God with readiness, speed, faithfulness, and constancy.

So that in praying **Thy Will be done,** &c. I desire God to enable me by his Grace, chearfully to suffer God's Will in all his Afflictions, and readily to perform it in all his Commands. And that God would give me of that Heavenly Zeal to his Service, wherewith the blessed Angels are inspired: That I may obey his Will, with the like warmth and chearfulness: And that following them in their Obedience, while I am on Earth, I may be joined with them to sing eternal Praises in Heaven.

PETITION IV.

Give us this Day our daily Bread.

This is the first of the Three Petitions that concerns Man's Want, in which I
am

am taught to profess my dependance upon God for this present Life, and every thing that supports it: For by *Bread* I have been taught to understand all outward Comforts necessary for this Life; and that I am to pray, that by direct and honest means I may enjoy so much of this World's good, as is convenient and agreeable for my present *Condition* and just *Occasions*. And by saying [*Daily*] I intimate my Contentedness with present Necessaries, and my purpose to continue daily Prayer for them. And by thus praying, I cast my Cares upon God, and declare that only from his Fatherly Hand I expect the good things I want, and have the good things I enjoy; and that by his Blessings the Creatures are sanctified to my moderate and thankful use.

I likewise under the term of *Daily Bread* pray, That God would give me that continual supply of his Grace, which may sustain and nourish my Soul unto eternal Life.

PETITION V.

And forgive us our Trespases, &c.

By Trespases, or Debts, are meant my Sins, for which I am daily to beg pardon, and to beseech God not to exact of me the Penalty of them; but to accept
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of Christ's Satisfaction for me, and for his sake to discharge me from the Debt which I owe to his Justice. And that I may not forfeit God's Pardon, by denying mine to my Brethren; I pray for those Bowels of Compassion to others, which I stand in so much need of from God. My forgiving others their Trespases, being here used as an Argument to move God to forgive me mine, And if I who am prone to revenge, can by God's Grace forgive others; how much more will God, who is infinite in Mercy, forgive me! But if I do not forgive, I shall not be forgiven.

PETITION VI.

**And lead us not into Temptation,
but deliver us from Evil.**

As in the former Petition I am taught to pray for deliverance from the Guilt and Condemnation of Sin, so in this I pray to be delivered from the Power of Sin. And seeing I am unable to withstand those multitudes of Temptations that daily assault me, I beg of God either to restrain them, or in his Faithfulness not to suffer me to be tempted above what I am able; but in all my Temptations to make me a way to escape, that I be not overcome by them. And because
Satan

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Satan is that Evil One which is always tempting me to sin, I beseech God to deliver me from him, and from being taken in his Snares.

The CONCLUSION.

For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

Some tell me that these Words are no essential part of the Prayer, but an addition which I may use or omit, without any injury to this *Sacred Form*.

But for my own part, I think these Words ought to conclude this and all my Prayers; because they contain an Acknowledgment of God's Majesty, Power, Glory, and Eternity, which are chief Motives to pray, and which give Life and Spirit to the Duty: For these Excellencies being all in *Him* to whom I pray, they are so many Props to my Faith, and Assurances that I shall be heard.

For it is a principal Reason for my praying to God, That his is the Kingdom, and that he Rules over all the World; and that as a good and loving King, he is easie to be entreated by his Subjects; ready to protect and supply them amidst all their *Wants* and *Adventures*.

tures. And by my acknowledgment of God's Kingdom, I oblige my self to obey his Laws, and submit to his Government: So that while I retain any one Rebel-Lust out of his Obedience, I cannot be thought to be in earnest, when I say, Thy Kingdom come, and Thine is the Kingdom.

The Power.

The Belief of God's Power and All-sufficiency, is a second Reason to pray unto him. It were to no purpose to make a Petition to One who is not able to bestow what I desire: For be the Will never so ready, yet where Ability is wanting, the Petitioner is never the nearer to obtain his Request. But seeing God is my Father, he cannot want Will; and seeing he is also my King, he cannot want Power to give what I ask of him. Now seeing that the *Bowels* of a Father, and the *Arm* of a King, are both in him to whom my Supplication is directed, I not only may, but justly ought, to rely upon him for all things necessary for this Life, and the Life to come. And when I fail to place my whole and final Dependance on God, instead of honouring, I reproach him, when I acknowledge his power.

The

The Glory.

The Glory of God, as it encourageth my Prayers to him; so it is that of which himself is most tender: *My Glory I will not give to another.* This is the aim of all his own Dispensations, and ought to be the end of all my Faith and Practice. And when I tell God, that his granting my Prayers is for his Glory, I lay so strong an Obligation upon him, as methinks he cannot resist. But if the Honour of all I have, or am, be not as it ought to be, ascribed unto God, from whom I receive all; if I impute any thing to my self, or my own Procurement, I cannot say as I should, *thine is the Glory.*

For ever and ever.

This is my acknowledgment of God's Eternity, that he is the same *yesterday, to day, and for ever.* His Kingdom shall have no end, and his Power and Glory is not like that of Earthly Princes, fading and transitory; but eternal, without beginning and end. Were I to make my Requests to a mutable and a mortal God, one subject to change or ending, I should want one of the most concluding Arguments for Prayer. But seeing he, whom I Petition, is for ever and ever the same

merciful God, who hath always heard, and doth still hear the Prayers of poor penitent Sinners: For ever a King, and so obliged to help his Subjects; for ever a Potentate, and so able to do them good; and one, for whose Glory it is to grant my Requests; I may with comfort conclude, That this Almighty, most Merciful and everlasting Father, will hear, and do for me, though not always according to my Wish and Desire, yet always as he shall see most convenient for me.

Amen.

With this I am told the *Jews* used to close all their Prayers; and that the Christian Church enjoined the People in their *Liturgies*, to conclude all their Prayers with this also. And it was thought of so great importance, that it was called the *Seal of Prayer*. And by my hearty and zealous saying *Amen* to what is prayed for, I express——

1. My faithful assurance and reliance upon God, that he will hear me as he has promised: *Call upon me in the day of trouble, and I will hear thee: Ask, and ye shall have.*

I express by my saying [*Amen*] with the Congregation, that I agree with them, and that we all do present but one common Vote; that with one Heart
and

and one Voice we all petition God. And I have this to encourage me in this Harmony and Consent, That if God will grant the Requests of Two or Three gather'd together in his Name, he will much more lend his Ear to a pious Multitude, to a whole Congregation.

3. My humble and zealous saying *Amen*, doth testifie my Attention to the Prayers: That I am not asleep, or have my Thoughts wandring. And indeed one way to keep out drowsiness and distracted, idle and impertinent Thoughts at the hearing of Prayers, is the Consideration that at the end thereof I am to say *Amen*; that is, I am, as it were, to set my Seal to what has been prayed for, and that by so doing I challenge a share therein. And indeed if I neglect this, I can scarce expect any part or interest in the Prayers that are made.

To conclude, In this Word [*Amen*] all the Prayer is *summ'd up* and *abridged*; and it was, as I have been taught, of such singular importance with the Primitive Christians, that they spoke it with so great Zeal, as that he who heard their Voice, would have thought it had been a roaring Sea, or Thunder; which should awaken my Drowsiness, and move me with Vigour and Warmth, to declare my

fervent Desires to have those Prayers heard of God, to which I say such an earnest, hearty, humble, and zealous, *Amen*.

The Doctrine of the Sacraments.

In the Creed I have been taught, That God by his Son hath redeemed me and all Mankind; and in the Doctrine of the Sacraments (which makes the last part of my Catechism) I have been taught, how that by them God doth exhibit and seal unto Believers, that Redemption which Christ purchased for them.

And as to the Number of these Sacraments, I have learned they are but Two, and only Two; namely, *Baptism*, and the *Lord's Supper*. And I am convinced, that all Men ought to receive these Two, who desire to be saved: Which I do not so understand, as if God could not save without them; but that they are the instrumental Means, and ordinary Seals, by which God hath promised to convey and assure Christ's Merits to me, and commanded me this way to receive them; so that wilfully to neglect, or to want the Sacraments when they may be had, is to cast aside God's Ordinance, which every Christian is bound to obey. And as I have been taught, so I look upon the Sacraments, as the conditional Means
which

which God requires to be observed of them unto whom he imparts his Grace: Not as if this Grace, whereof a Worthy Receiver partakes, were a natural, or supernatural Quality in the Sacrament; but that it is from God Himself, which is the Author of the Sacrament; so that Grace is received from God by means of the Sacraments.

And this I have learned not only from you who are our Parish-Divine, but also from Mr. *Hooker*, whose Judgment I have heard much praised by many of our best Clergy. This (saith he) is the Necessity of Sacraments: That saving Grace, which Christ originally is, or hath for the general Good of his whole Church, by Sacraments he severally derives into every Member thereof. Sacraments serve as the Instrument of God to that End and Purpose. Moral Instruments, the Use whereof is in our Hands, the Effect in his: For the Use we have his express Commandment; for the Effect his conditional Promise: So that without our Obedience to the one, there is no apparent assurance of the other: As contrariwise, where the Signs and Sacraments of his Grace, are not either through Contempt unreceiv'd, or not receiv'd with Contempt; we are not to

doubt but they really give what they promise, and are what they signifie.

I fully acquiesce (as to this Point) in the Judgment of this Considerable Author. The Sacraments of the Christian Church, are, as I said, Two; namely, Baptism, and the Lord's Supper. By Baptism I have my Admission and Entrance into the Church; and it is the Washing of Regeneration, by which I am new-born: And by the Lord's Supper, (to which I now earnestly desire to be admitted) I believe I shall be nourished, preserved, and grow up in Christ. And these Two Sacraments I am sure were of Christ's own appointment. And seeing that by the one I am entred into the Christian Profession, and by the other I am therein strengthened and made perfect; I see no need of any more.

And not to trouble my self with the secular use of the Word *Sacrament*, it serves my turn to understand it in the Sense of the Church; which tells me it is an outward and visible Sign, of an inward and spiritual Grace, Ordained by Christ himself, and a Means whereby we receive the same Grace, and a Pledge to assure us thereof. Now this Description of a Sacrament, I have been often told, is the uneasiest Point in all my Catechism: I will

will therefore, in order to be better inform'd, set down my Sense of this Description.

And first, by an *Outward and Visible Sign*, I understand that which presents itself to my Eye, and represents somewhat else to my Understanding. As for example, in Baptism *the Outward and Visible Sign is Water*, wherein the Person is dipped or sprinkled. And the inward and spiritual Grace which is thereby signified, is a Death unto Sin, and a New-birth unto Righteousness, both which by the means of Baptism, are conveyed to the Baptized.

I have heard you, Catechizing upon this Point, declare, That it was the ancient manner of Baptism, to put the Person baptized under Water, and then to take him out again; and that this was done to signifie his dying unto Sin, and rising again to Newness of Life.

The first declaring the weakning, the deadening, and putting off of Sin: The latter shewed the performance of those Actions of Men, who being quickned by the Spirit, endeavour to serve God all their Days in Righteousness and true Holiness.

And in the Lord's Supper there is also an Outward and Visible Sign, namely,
Bread

Bread and Wine, and an inward Part or Thing signified, to wit, the Body and Blood of Christ, which are spiritually received by all worthy Communicants, and which being so received, their Souls are strengthened and refreshed; and the same effect is wrought in the Inner Man, by the Holy Mysteries which is in the Outward by these Elements. And as strength is from Bread, and cheerfulness from Wine; so I hope, and expect, that when I am admitted to the Lord's Supper, my Heart will be established by Grace, and my Soul strengthened, and my Conscience made chearful and light with the Blessings and Benefits that the Sacrament will exhibit, seal, and convey unto me; still supposing that I am in some competent measure fit to communicate. And in order to be so, I have learned from my Catechism, that these following Duties are required of me; namely, Self-Examination, Repentance, Faith, Thankfulness, and Charity.

And for my assistance in the Knowledge and Examination of these Graces, I have chosen *The Introduction to the Sacrament*, written by Dr. *Addison*, Dean of *Litchfield*, on purpose for such Capacities as my own: And if after this familiar account of my Knowledge in Religion,
you

you (to whom I commit the Care of my Soul) shall judge me competent to be admitted to the Lord's Table, I shall esteem my Condition happy, as being persuaded that I have no other means to repair my Vow of Baptism, which by numerous ways I have broken, and to *renew* the *Covenant* I made with God when I was Christen'd; and to be restor'd to all the Benefits of Baptism, forfeited by the Sins I have committed since I was baptized; I say, I am persuaded that I cannot obtain these things by any other *Appointed* means, but by a due receiving the holy Communion.





T H E
Young Person's Devotions,
 Upon his first Admission
 T O T H E
 L O R D ' s T A B L E .

Expostulation.

W I L T thou then, O God, vouchsafe me to partake of that which my Soul has so long thirsted after! Shall I this Day be admitted a Guest at that Divine Banquet, from which my own Unworthiness ought for ever to exclude me! Wilt thou be so gracious to a miserable Sinner, as to accept of a renewing of the Covenant I made in Baptism, after that by numerous ways I have violated and broken it! Then, Lord, I will not absent myself, but draw near, hoping to be found in the number of those whom thou dost invite.

The Catechumen.

55

invite, even of those who truly and earnestly repent of their Sins, who are in Love and Charity with their Neighbours; who intend to lead a new Life, to follow thy Commandments, and to walk from henceforth in thy Holy Ways. For upon these, and no Terms else, do I come to the Holy Sacrament, which yet I dare not receive, till with all Humility of Soul and Body, I have prostrated my self, and made Confession of my Sins.

The Confession.

A Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from time to time most grievously have committed by Thought, Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings; the remembrance of them is grievous to me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in Newness of Life, to the Honour

Honour and Glory of thy Name, through
Jesus Christ our Lord.

Prayer for Pardon.

Forgive me, O Lord, whatsoever I
have transgress'd against thee, from
the time of my Baptism, even to this ve-
ry Moment, whether against Knowledge,
or through Ignorance, at home or a-
broad, sleeping or waking, in Thoughts,
Words, or Deeds: Whether occasion'd
through the fiery Darts of my Ghostly
Enemy, or by the unclean Desires of my
own Heart; have mercy upon me, and
grant me pardon through Jesus Christ.
Amen.

Remember not the Sins of my Youth,
nor my Transgressions: According to
thy Mercy remember me, for thy Good-
ness sake, O Lord.

Lord, the Sins of these my younger
Days are many, the Breaches innume-
rable, wherewith I have ignorantly or
foolishly, for want of Knowledge or Con-
sideration, offended against thee: Lay
them not, I beseech thee, to my Charge,
but of thy own free Mercy and Compas-
sion to a wretched Sinner, be thou pleas-
ed to be reconciled unto me, and seal the
same to my Soul by this blessed Sacra-
ment.

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For thy Name's sake, O Lord, pardon my Iniquity, for it is great.

I have many ways greatly sinned against thee, and have no ground of hope for Mercy, but only from thy free abundant Pardon, which I know exceedeth my Sins, and for which I am the more abundantly qualify'd, by how much my State is more truly miserable. On the account therefore of thy free Pardon to the greatest Sinners, so they be truly penitent, I beseech thee to be reconciled unto me, who this Day unfeignedly repent, and turn to thee.

For purifying the Heart.

A Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of my Heart by the Inspiration of thy Holy Spirit, that I may sincerely love thee, and worthily magnify thy holy Name, through Jesus Christ our Lord. *Amen.*

O Lord, give me Grace this Day to receive the blessed Body and Blood of thy Son, my most blessed Saviour, into a clean, charitable, and thankful Heart, that it may perfectly cleanse me from all Dregs of Sin; that being made clean, it may nourish me in Faith, Hope, Charity, and Obedience, with all other Fruits of spiritual life

life and growth in thee: That in all the future course of my Life, I may shew my self such an engrafted Member into the Body of thy Son, that I may never be drawn to do any thing that may dishonour his Name. Grant this, O Lord, I beseech thee, even for his Merit and Mercy sake. *Amen.*

For Self-Examination.

Almighty God, and most merciful Father, give me, I beseech thee, that Grace, that I may duly examine the inmost of my Heart, and my most secret Thoughts, that I may know how I stand before thee. Lord, I confess all my Sins, and my unworthiness to present my self at thine Altar. But thou, and thou only canst forgive Sin, and give true Repentance; do both, most gracious Father, and then behold I am clean to come unto thee. Lord, make me a worthy Receiver of that for which I come, even Christ, and Forgiveness of Sin in Christ; and that for his own Mercy sake and thine. *Amen.*

For belief of Christ's Presence, without disputing the manner.

O Lord God, hear my Prayers; and while others dispute, grant that I may stedfastly believe; behold I quarrel
not

not with the Words of thy Son my Saviour's blessed Institution: I know his Words are no gross unnatural Conceit, but they are Spirit and Life, and supernatural. He hath promised me, if I come worthily, that I shall receive his most precious Body and Blood, with all the Benefits of Passion, without amusing my self then about the manner of receiving him. Lord, make me able, make me worthy to receive him; for grant me this Favour, and I know I can no more die eternally, than his Body and Blood can again die and be shed. Lord, so wash and cleanse my Soul, that I may now and at all times else come prepared by hearty Prayers and Devotion, and be made worthy by the Grace of this blessed Sacrament, the Pledge and Earnest of eternal Life, in the Merits of the same Holy Jesus, who gave his Body and Blood for me. *Amen.*

Immediately before the sight of the Bread.

O Lord God, how I receive the Body and Blood of my most blessed Saviour the Price of my Redemption, is the very Wonder of my Soul: Yet that I do receive them, is my firm and constant Belief. At this time they are graciously tender'd to me and my Faith: Lord, make me

me a worthy Receiver, and be it unto me according to my Saviour's Word. *Amen.*

Looking upon the Bread and Wine, say,

O Thou that fittest on high with the Father, and art here invisibly present with us; come and sanctifie these thy Creatures of Bread and Wine, and those by whom they are to be received. *Amen.*

As the Bread is coming to you, say.

LET thy Body, I beseech thee, O Lord Jesu Christ, which was given for me, preserve my Body and Soul unto everlasting Life; and grant that I may take and eat in remembrance that thou hast died for me, and feed on thee in my Heart by Faith and Thanksgiving. *Amen.*

As the Wine is brought, say,

LET thy Blood, I beseech thee, O Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting Life; and grant I may drink this in remembrance thy Blood was shed for me, and be thankful. *Amen.*

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FINIS.

AN
INTRODUCTION
TO THE
SACRAMENT:
OR, A
Short, Plain, and Safe Way
TO THE
Communion Table.

Being an Instruction for the worthy
Receiving of the Lord's Supper.

Collected for, and familiarly addressed to
every particular Communicant.

By L. ADDISON, D. D.
Late Dean of *Litchfield*.

To which his added.

The Communicant's Assistant :

BEING

A Collection of Devotions
To that purpose.

The Fifth Edition.

L O N D O N,

Printed by J. Crook, and Sold by JAMES
HOLLAND at the Bible and Ball in
St. Paul's Church-Yard. 1719.



Imprimatur



Jo. Batteley, Reverendissimo P. ac
Dom. Dom. Willielmo Archiep.
Cantuar. à sacris domesticis.

Ex ædib. Lambeth.
April 1. 1686.



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To the Right Worshipful
ROB. HYDE, Esq ;
My Truly Worthy, and much
Honoured Patron.

SIR,



THE following Papers were at first only designed for the Help and Service of my own Parishioners, (your Tenants;) and being resolv'd to expose them to Publick Censure, I needed not deliberate to whom they were due; nor did any Thought interpose but this this one, That they were not worth your Eye or Owning. However, I conceived they might serve as a Witness of my deep Apprehension of your Generous and Friendly Patronage.

And therefore, with all heartiness and heighth of Gratitude, I put these Papers into your hands, hoping that when you read them over, you may meet with something besides my

Epistle Dedicatory.

my Frailties, even those Truths which will make you for ever happy.

And now, Sir, being no great Friend to the common Vainity of Letters Dedicatory, pardon me, that for making Court to you, I humbly apply my self to your gracious Maker, That you may enjoy Health and Prosperity, and be long, long happy in the inviolable Affection of that Honourable Lady, your truly Noble and Pious Consort ; and that the God of Blessings may daily bless you both.

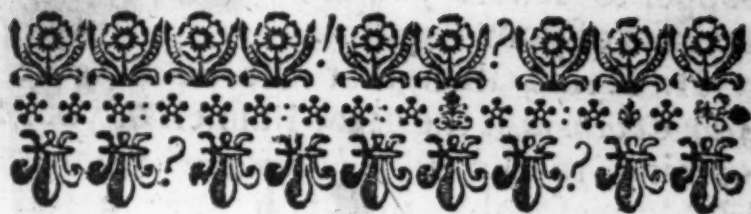
Your most Obliged, and

Most Humble Servant,

L. Addison.



AN



A N

INTRODUCTION

TO THE

Sacrament.

I.



Being in your behalf to enquire into the Duties you are to discharge, when you come to the Holy Sacrament; before I descend to a distinct handling thereof, give me leave first to mind you of the End of your coming thither; which I take to be none other, than chiefly to renew the *Covenant* you made with God in Baptism; who is pleased in great mercy to admit you to the Lord's Table, in order to repair your Vow of Baptism, after that by numerous ways you have broken it. And when it shall be your Care worthily to *Communicate*, God will vouchsafe graciously to accept you, and in the Lord's

D Supper

Supper to restore you to all the *forfeited* Benefits of your Baptism.

II. Seeing then that the *renewing* of your *Covenant* is the great Business of your coming to the *Blessed Communion*, it is highly reasonable that you have a full and clear understanding of the nature of that *Covenant* which you are to *renew*. And in order hereunto, you are to know in general, That the *Covenant* to be *renewed* by you, is *that* into which you enter'd at Baptism: Where the *Covenant* God at first made with Mankind (which is the Foundation of all Christianity) is applied to every particular Person, who at Baptism solemnly give up their Names unto Christ, and enter upon the Profession of his most holy Religion. And to the end you may more clearly comprehend this important Truth, it is convenient that you a little reflect upon that *double Covenant* God made with *Adam*, as he was not only the *Patriarch*, but *Representative* of all Mankind.

III. Where you may find that the first *Covenant* was made with *Adam*, immediately upon his Creation, when he was in his *flourishing Integrity*, and endued not barely with a perfect *Knowledge* of his Duty, but with a sufficient *Power* of performing it. When *Adam* (I say) was in

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a most excellent *State and Condition*, God made an Agreement with him to this purpose ; *viz.* That if he took care to continue in Obedience to his Maker, then his *Knowledge* and *Strength* should remain ; and after a long and pleasant Life upon Earth, at last he should either put off his Body, or have it, together with his Soul, taken up into Heaven ; and therein both be happy and glorious to all Eternity : But if he disobeyed, and so broke this *Covenant*, he was to lose the perfect *Knowledge* of his Duty, and his *Strength* of perfectly discharging it ; and was also to be subject to temporal Death, which is a separation of the Soul from the Body ; or a time ; and to death eternal, which is a Banishment from God's gracious Presence for ever. And as upon his breach of *Covenant* *Adam* was liable to the first sort of Death, and in the appointed time suffered it ; so had he likewise undergone the second kind of Death, if God in his unspeakable Mercy had not come to new Agreement with him. Now all that you need to know concerning the first *Covenant*, is, (1.) That the Condition thereof was wonderful easie for *Adam* to have observed, seeing no more was required of him than an *abstinence* from one Tree only in the

Garden where God had placed him; which restraint could not be grievous, seeing he was allowed a freedom of all the rest. (2) That *Adam*, at his Wife's instigation, eat of the forbidden Tree, and by eating thereof, broke the first Covenant; the effects whereof were no milder than the loss both of the Knowledge and Ability of doing what God required of him: For immediately upon his transgressing God's Commandment, the Light that was in *Adam* became dim, and his Strength (like *Sampson's* upon the cutting off his Locks) was extreemly weakned; so that he became so feeble and defective, and miserably crippled both in his *Understanding* and *Will*, that he could neither clearly discern, nor exactly execute his Duty. (3.) You are to know, That all Men being in the Loins of *Adam*, were infected with his Sin, and like him, became destitute of a right understanding of their *Duty*, and *Ability* to discharge it; backward to Good, and prone to Evil: *Humane Nature upon Adam's Fall became like a sick Stomach, which doth not only loath what is wholesome, but lust after that which is quite otherwise.*

IV. But when *Adam* by Disobedience had forfeited the Benefits of the first, God was pleased to make him a second Cove-
nant,

nant, and therein to accept of *another*, to pay the *Debts*, and perform the *Duties* in his stead, for which he had made himself altogether unable and insolvent. And this is that Covenant which only now concerns you, and which at the Communion you are to *renew*, and whereof you ought to have a full and clear understanding: For it would sound very oddly for a Man to pretend a most solemn *renewing* of he knows not what!

V. Now in tracing out the nature of this Covenant, you will find it was made with all Mankind in *Adam*, immediately upon his *Fall*: I say, *Immediately upon his Fall*; for considering the great Love God ever bore Man, you may imagine he would not suffer our *Great Parent* to lie long under the *torturing Reflections* and *hellish Pains*, with which his Conscience was loaded by the Consideration of his Sin, and which have ever been found to be the most *natural effects* of doing viciously; but that he presently relieved his afflicted Mind, by entering into a gracious Compact with him, and shewing him how he and his Off-spring were to be saved from that Destruction he had brought upon both. And the first revelation of this Covenant is met with in *Gen. 3. 15.* which with greater plainness

is repeated *Gen. 22. 17, 18.* compared with *Gen. 12. 3.* and *Gen. 18. 18.* The Contents of which Texts, the Son of *Sirach* calls the Blessing of all Men and the Covenant, *Ecclesiasticus 44. 22.*

VI. And seeing, as has been said, *That the great Business of your coming to the Lord's Table, is to renew the Covenant of your Baptism, which you have broken; (which Covenant of Baptism is no other than the second Covenant made with Mankind in general, applied to you in particular) you are to understand, That a Covenant (as we now consider it) is a mutual Agreement betwixt God and Man, consisting of Mercies on God's part made over to Man, and of Duties (or Conditions) on Man's part required by God. So that it is necessary for you to know,*

1. What the Mercies are, which on God's part are made over to Man.

2. What the Conditions are, which on Man's part are required by God.

VII. And first, as to the Mercies which on God's part are made over to Man in the second Covenant, the sum thereof is the Seed of the Woman, or the sending Christ to take upon him the Nature of Man, and to be as a Second Adam to supply what was wanting in the First, and to perform that sinless Obedience which was the Condition of the

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the first Covenant; he being both in *Birth* and *Conversation* absolutely innocent. And though the thus sending of Christ (the Second Person of the ineffable Trinity) be the abridgement of all the Mercies of the Second Covenant; yet under this *Title* many Benefits are contain'd. For you are not to imagine that the Son of God came only to gaze upon the Miseries, and to condole the Wretchedness of that Nature he had taken, or to pass by *us* as the Priest and Levite did the *wounded Traveller*: But with the good *Samaritan*, he bound up our Sores, and provided us of all those means of recovery whereof we were utterly destitute, and put us in a right way of being and continuing healthy. And this he did.

VIII. *First*, By making known unto *you*, and as many as believe on him, the whole Will of God; assuring all such as fail not to do it, that they shall meet with a most gracious *Acceptance*, and bountiful *Reward*. During the time of Christ's troublesome Pilgrimage upon Earth, you know it was one chief part of his Employment to give such *Commands* and *Counsels*, as by their own inward Goodness were sufficient to approve themselves to Man's rational Nature. His Doctrine were no *Veil*, nor was it wrapt up in Types and

Shadows; but both in its *Perspecuity* and *Justice*, Christ shew'd himself to be the *Son of Righteousness*, Mal. 4. 2. He would not suffer his Gospel, like *Moses's* Law, to consist in Carnal, but Spiritual Observances; not in cleansing the Pollutions of the Body, but in purifying the Affections of the Soul. And by giving a Law proper to this end, he proved himself to be a true *Prophet*, whose Work is not only to foretell what shall be hereafter (though in this strictest sence of the Word, Christ was so far forth a Prophet as was needful for his Church) but to instruct what Men are to do; to expound, signifie, and make known the Mind and good Pleasure of God. And this he did in his Sermons, especially in that on the Mount; wherein he hath shewn upon what Terms eternal Blessedness is to be had under the Gospel. He also revealed some Commands of God, which were not before so expressly revealed; and expounding such as were so obscurely revealed in the Old Testament, that Men thought not themselves fully obliged to obey them.

IX. And as a Prophet too, or sovereign Institutor of the Church, Christ appointed Ceremonies and *Discipline*, or Sacraments and Ecclesiastical Censures: All which he delivered either in Parables, or
plain

plain Propositions. To which you are to give a willing and full Assent, a cheerful and ready Obedience; not despising or neglecting the use of whatever he hath thought fit to prescribe. And if you cannot at first sight so clearly comprehend some Mysteries of the Gospel, your Reason (which in it self is proud and carnal) must be subject to Faith, which can easily wade through those Depths, which to Reason are unpassable. Above all, give diligent attention to Christ as your great Prophet, being ready and desirous to be duly inform'd of that *Will of God* which he came to reveal.

X. And as the first Mercy of the second Covenant was to have Christ to be a Prophet in the sense now mentioned; so another Benefit thereof was to have him to be your Priest. You meet in Scripture with two Orders of Priesthood, *viz.* one of *Aaron*, and another of *Melchisedeck*. The Office of the *Aaronical* Priesthood consisted chiefly in Sacrificing, not Excluding *Blessing* of the People. But the Office of the *Gen. 14. 18.* *Melchisedechian* Priesthood, was principally to *Bless*; not denying but that it had also a liberty to Sacrifice. Christ was a Priest according to both these Orders.

XI. And *First*, he was a Priest according to the Order of *Aaron*; by virtue whereof, he offer'd up himself upon the *Cross*; and by that Sacrifice of Himself once offered, he compleated the whole *Work* of *Satisfaction* for Sin, and put an end to all the old *legal Sacrifices*; (which had indeed an Eye to this Satisfaction, but were not able to accomplish it,) To satisfy God for our Sins, not only that one of *Adam*, but all the Sins of all *Mankind* that truly repent and amend; and by this means to obtain for Man *Forgiveness* of Sins, the *Favour* of God, and *Redemption* from Hell and eternal Damnation; which was the Punishment due to Sin. And all this he did by his *Death*. So that if you truly and heartily repent of, and forsake your Sins, you shall receive the Benefits of that Sacrifice of Christ, which he offer'd as a Priest; and your Sins, though never so many and heinous, shall be forgiven you, and you shall be saved from those everlasting Punishments which are due for them.

XII. *Secondly*, Christ is a Priest according to the Order of *Melchisedeck*; and though he did not enter upon this till after he was *risen* from the dead, yet it shall not end until the *Consummation* of all things. His *Aaronical* Priesthood expired with

with himself upon the *Cross*; but he remains a Priest *for ever*, after the Order of *Melchisedeck*. And as the Office of this Priesthood consisted in *Blessing* and Praying for the People, (as you may collect from *Gen. 14. 18*.) it belongs also unto Christ, God having sent him to bless you, as *St. Peter* speaks, *Acts 3. 26*. And the following Words declare, that this Blessing consists in turning every one from his Iniquity. And those excellent means used by Christ for this end (which ought to be reckon'd for the greatest Blessings)-are (1.) A Succession of Priests, (an Holy Order of Men) whom he continually employs by their Ministry to work in Men's Hearts a sincere Obedience to the Gospel. (2.) A giving to all humble Christians strength to enable them to overcome Sin. (3.) His intercedeing with God for his Servants, that they may continue in well-doing. And as he did this last while he was upon Earth, praying that his Disciples Faith might not fail; so he still pursues the same Office of praying for the *Church*, now that he is ascended up into Heaven, where, sitting at the Right hand of God, he makes request for us, *Rom. 8. 34*. And it is your Duty, as a Christian, to comply with Christ herein, and to be willing to be thus

thus blessed by him, in being turned from your Sins: And not to resist his Prayers and Intercessions, not to render all his Blessings, the means of Repentance, void and fruitless, by your wilful continuance in Iniquity. But when you shall use these Blessings to the end they are designed by your Saviour, and shall cease to do evil, and learn to do good, not expecting *Forgiveness*, or Salvation, upon other Terms than Christ has propounded them; when you shall be careful to run diligently the Race Jesus has set before you; then may you expect to receive the Prize, even a Crown that fades not, which God the righteous Judge shall set upon your Temples; not for your own, but the Merits of your High-Priest; who according to *the Order of Aaron*, offer'd himself a Sacrifice; and according to the Order of *Melchisedeck*, blesses and prays for you.

XIII. And as the second Mercy of the second Covenant is, thus to have Christ for your Priest; so the *third* is, to have him for your King. And he exerciseth this *Supream Office*, by reigning in your Heart by his Holy Spirit, (if you do not resist and quench it) which gives you strength to overcome Temptations to sin; and enables you to do what
God

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God requires of you. And that you might have no pretence to refuse the Kingly Government of Christ, as too heavy and difficult, he has made his Yoke easie, and Burden light; having taken off from the hardness of the Law first given to *Adam*, and instead of that sinless Obedience, or the never committing the least Sin upon pain of *death* (which was required of him) he now looks for no more than your honest and hearty endeavour to do what you are able, and accepts of sincere *Repentance* where you fail or miscarry. And it being the gracious Nature of Christ's Kingly Office thus to govern and rule you, and to subdue your Enemies, it would be something worse, if possible, than *Disingenuity* and *Ingratitude*, to disobey and hold out any disloyal Passion or Rebel-Lust against him; not to vow and pay unto him perfect Loyalty and entire Allegiance, not to entrust him with your Protection; not to have Peace or War with any but his Friends and Enemies; not to pay him your Homage and Reverence; not to give him a Tribute of your Substance, by relieving his necessitous Members, &c. Now to keep you from flattering in these particulars, and to oblige you to a cheerful discharge thereof,

Christ,

Christ, as your King, hath promised, and will not fail, to prefer you in his Cœlestial Court to an eternal weight of Glory, and to make you Co-heir with himself of that Kingdom of Heaven, which he went to take possession of at his Ascension, and which he will give to all who by their impenitent continuance in Iniquity, make not themselves unfit to receive it. Your Duty herein is, to be exceeding careful not to forfeit your share in that Kingdom which Christ has purchased for all that faithfully obey him; which certainly you do, if you continue impenitent in any Sin.

XIV. And when you have thus plainly considered the Mercies which in the second Covenant are on God's part made over to Man, you are next to consider what those Conditions are, which on Man's part are required by God; and which you are to observe, if ever you hope to be partaker of the Benefits of the second Covenant. And these you will find to be not (1.) a perfect, absolute, exact Obedience, so as never to offend in any kind; this was the Condition of the first Covenant. Nor, (2.) never to have formerly committed any deliberate Sin. Nor, (3.) never to have gone on in any habitual or customary Sin for the time past;

past; though this be most heinous and provoking, and may justly throw you into the fearful apprehension of the Divine Displeasure: But it is the New Creature, or a renewed, sincere, honest, faithful Obedience to the whole Gospel; giving up the whole Heart unto Christ; the ready performing of that which God enables you to perform, and bewailing your Frailties, and cordially sorrowing for the Iniquity both of your past and present Life, and beseeching God's pardon in Christ for all that you have done amiss; sincerely labouring to mortifie, every Sin, and perform uniform Obedience unto God; and from every fall rising again by Repentance and Reformation. In short, the Condition required to make you capable of the Benefits of the second Covenant, is first by Faith to accept of Christ as your Priest to *Save*, your Prophet to *Teach*, and your King to *Rule* you: Next, to have all those Graces, Faith, Hope, Charity, Self-denial, Repentance, &c. (mention'd in the Gospel) united, and truly and sincerely rooted in your Heart; though mixed with much weakness and imperfection, and perhaps with many Sins; which if not wilfully and impenitently lived and died in, cannot debar you of the Benefits of the second

cond Covenant. But if you neglect these things; your Condition will be worse than if no second Covenant had been made: For you shall then be to answer, not for the Breach of the Law only, but for the abuse of *Mercy*; which is of all Sins the most provoking.

XV. Now if your guilty Mind tells you, that you have broken these Conditions, and therefore forfeited the Mercies of the second Covenant; they know, that it cannot be renewed but by a worthy receiving of the Sacrament; and worthily you cannot receive it, till you repent of your Sins: And all those things are to be accounted Sins and Transgressions of the Covenant, which are disagreeable to your Vow of Baptism, in which the general parts of your Duty are contained; and it is a competent *Rule*, by which all your Actions ought to be measured. Knowing then what in Baptism you have vowed to do, by applying your Actions unto that Vow, you may easily conclude wherein you have done amiss. Only take heed you deal not partially with your Soul, by looking upon your Sins in gross; but do your utmost endeavour to discover the particulars: Recall, as far as you can, all the Passages of your Life: Consider all the Instances where-
in

to the Sacrament. 81

in your Vow has been transgressed; as, wherein you have yielded to the Temptations of Satan and the World, to gratifie the sinful Lusts of the Flesh: How you have failed to that holy Conversation to which you solemnly bound your self when you promised to believe all the Articles of the Christian Faith; every one of which Articles is a Pledge of *good living*: And how you have wandred from those Commandments in which you vow'd to walk all the days of your Life.

XVI. And you will find this particular search of your Sins, both proper and necessary in order to their Forgiveness; which cannot be expected without confessing and forsaking them. But how either of those can be done, without a distinct knowledge of your Sins; or how you can distinctly know them, without this particular search, I am not yet so far under the power of Fancy, as to imagine. And albeit that by no possible diligence you can discover or call to mind every Sin committed since Baptism; and albeit too, there is no particular Confession requir'd of the Sins whereof you are insuperably ignorant; yet ignorance of your Sins will be no Plea, when it is supine, and occasion'd through neglect, and proceeds

proceeds from a want of a timely considering what you have done.

XVII. In drawing up a List of your Sins, take heed of setting down such only as hang scandalously in the Eye of the World, and are so notorious, as that the Sun bears witness of their commission: But you are to search your Soul to the bottom, to rifle every corner of your Heart, as knowing you have to deal with God, whose Law in nothing more declares its peculiar Excellency, than in reaching Man's *Thoughts* and *Desires*; and forbidding him no less to covet, than to steal his Neighbours Goods; and no less to lust after another Man's Wife, than to commit Adultery with her. And this Consideration is Argument enough to incline you to an accurate search and enquiry, first, into all the several sorts of Sins whereof you may justly suspect your self to be guilty; carefully looking into such, which by reason of their abstruser nature, are not so soon taken notice of, either by your self or others: And researching into the sorts and kinds of Sins, you will find them all reducible to those of Thoughts, Speech, and Action.

XVIII. The first sort of these Sins, those of Thoughts, you may learn from God's own Observation, *Gen. 6. 5.* when
he

he saw that every Imagination of Man's Heart was only evil continually. To which our Saviour had respect (St. *Matth.* 15. 19.) when he said, *That out of the Heart proceed evil Thoughts.* And though the *διαλογισμοὶ* there spoken of, may reach further than *Reasonings* and *bare Thoughts*, even to some subsequent Actions, because they are said to come out of the Heart, and, *Mark* 7. 20. to come out of the Man; yet this excludes not *ordinary evil Thoughts* thereby to be signified: For these are doubtless the Seeds and Beginnings of all those wicked Contrivances, Designs, and Machinations which Men act and are guilty of in the World.

XIX. Thoughts indeed are of so vanishing and transient a nature, so easily escaping your Observation, and so apt to leave you ignorant how therein you have offended, that you have great cause to be signally diligent in their search. Besides, Men are apt to imagine Thoughts are not so evil as indeed they are, because Custom hath taught them to say, *Thoughts are free.* Whence they vulgarly conclude, they may think as they please, without offence. And had you only to do with Creatures short-sighted like your self, there might be some ground for so saying: But being to deal with God, whose

whose Law reaches your *Thoughts*, and forbids them to be wicked, you want no Reasons moving you to search how far therein you have offended; and to repent thereof e're you come to the Holy Table. Evil Thoughts are the more immediate Defilers of the Heart, they pollute the very Spring of all your Words and Actions: And till the Thoughts of your Hearts be cleansed by the Inspiration of the Holy Spirit, it will be no more fit to receive Christ in the Sacrament, than the Manger was to lodge him at his Birth.

XX. The second sort of Sins you are to search into, are those of your *Words*, which being spoken in earnest, are Testifications of what is in your Heart, and nothing else but your *Thoughts* made audible. And though the Inconsiderate make little account of their Words, deceiving themselves by fancying they are but *Wind*; yet seeing there is a Day coming, when all such as are *idle*, that is, wicked, shall be accounted for by God, in bestowing Rewards and Punishments upon Men, you have all imaginable reason to examine how you have sinned in your *Tongue*.

XXI. Among the several ways where-
by your Words become sinful, I shall rec-
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kon up a few, leaving the rest to your own Observation.

XXII. And first, your Words are wicked, when they are filthy. All filthiness is so abominable to God. as that he will not admit it in your very Tongue, having by his Apostle commanded you to *let no corrupt communication proceed out of your mouth*, Ephes. 4. 29. That you avoid all unclean Discourse, as you would putrid and rotten Meats, which turn to contagion; and instead thereof, to use such Language as is wholesome, profitable, and instructive both for your self and them who hear you. Otherwise your Speech will be so noisome, that it will drive from you the Holy Spirit of God, and leave you without the Soul and Mark of a Christian.

XXIII. Next, Words become sinful when they are scoffing and reproachful, tending to the villifying and disparagement of others. To which the most Holy Jesus had respect, when under the abusive and scurrilous Words of *Fool* and *Racha*, he forbad *Division*, *Scoffing*, with all such Language as might impair the *Credit*; which wise Men generally prize next to Life, and often above it. And when Christ forbad *Reproach* as well as *Killing*, and required of all professing his Religion,

Religion, to be no less tender of the good *Names*, than *Persons* of their Brethren, he display'd the Excellency of his Doctrine, shewing how far it surpass'd both the *Law of Moses* and the *Heathen Theology*. For though *Moses*, in the Law to the *Jews*, strictly commanded they should *do no Murder*, and that he who did so, was to be tried for his Life by the Court of *Twenty three*, or lesser *Sanhedrim* (to whom belong'd the Cognizance of capital and greater Matters) yet by what Christ superadds to that Precept in *Mat. 5. 22.* it may seem *Moses* had made no provision against villifying and deriding Language. And as to the *Heathen Theology*, though in many Instances it forbad Murder, yet it did not so to Calumny: For when *Minerva* (one of their Deities) counselled *Achilles* not to draw the Sword against *Agamemnon*, she gave him leave to rail against and revile him, (*Hom. Iliad. 1.*) But Christ will have your Tongue as free from contemptuous Language, as your Hands from Violence; and that you carry your self as harmlesly towards the Reputation, as the Life of your fellow-Christian.

XXIV. Words are (*thirdly*) egregiously wicked, when they are false: For *Truth* gives them all their substance and solidi-

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ty, making the Tongue answer the end for which it was given Man; namely to speak the *truth in his Heart*; and not to have one thing upon the *Lip*, and another in the *Mind*: Which deceitful Carriage (though never so usual) was ever thought so abominable, that *Agar* earnestly pray'd God to remove it far from him, *Prov.* 30. 8. And the Apostle declared against it, when he said, *Lye not one to another*: Making it a principal part of that Heathen course renounced by the *Colossians*, to suggest or say any false thing to the Injury of others, *Col.* 3. 9. or to use Craftiness, or any of the evil Arts of Deceiving. And the Divine, *Revel.* 22. 15. excludes all who love and make a Lye, all hypocritical and treacherous Persons, from being any more than equivocal Members of Christ's Church; which instead of having any part of the Benefits of Christians, shall have their part in the Lake that burneth with Fire and Brimstone, *Rev.* 21. 8.

XXV. Words are (*fourthly*) eminently wicked, when they run out into Oaths and Execrations; which were utterly prohibited by Christ, when he confin'd all Discourse among his Profelytes, to *Yea, yea, and Nay, nay*; to serious and earnest Affirmations and Denials; asserting,

ing, That what else is used in ordinary Conversation, proceeds from an evil Principle, or that *evil One*, the Devil; who hath variety of Snares wherewith to catch Souls, and entrap them in Idolatry, Error and Unbelief; such as is swearing by Heaven, Earth, &c. as Christ instanceth, *St. Mat. 4. 34.* where all needless promissory Oaths are wholly forbidden. When you therefore hear vain Men replenishing their Discourse with Oaths, 'twill be no breach of Charity for you to conclude, that this ill Custom proceeds either from a vain-glorious Humour, delighting in big and swelling Language, out of an idle conceit that it is an argument of a great Spirit; or, that it comes of a want of Reverence to the *holy* Name of God; or, that Men using such Oaths, think others are like themselves; namely, so faithless, as not to be believed without them. And as to Exclamations and Cursings of your self or others, consider, I beseech you, what *David* hath said, not barely by the way of wish, but also of Prophecy, in *Psal. 109. 18, 19, &c.* I shall mention no other ways whereby you may sin in your Speech, (1.) Because all the fault thereof may be reduced to these four. And, (2,) because Men are more eminently liable to offend
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by speaking filthily, reproachfully, falsely, or prophanely.

XXVI. And having thus brought your Thoughts and Words to the Test, you are in like manner to deal with your Actions, in order to find out their obliquity and pollution. And because every Christian is no less accountable for the Good he has omitted when it was in his power, than for the Evil he hath committed when he might have prevented it: You are therefore, in the search of your Actions, to begin with the things you have left undone, which you ought to have done; and then to proceed to consider the things that you have done, which you ought not to have done. The former are usually call'd Sins of *Omission*, the latter, Sins of *Commission*. And here give me leave to tell you, that besides a search into the *sorts*, you are also to seek into the *degrees* of your Sins: For though Sins consider'd naked in themselves, and as bare Transgressions of a Rule, may seem to be all equal; yet looked upon in the Circumstances wherewith they are clothed, some will manifestly appear greater than other. And though no Sin whatsoever can be said to be *little*, every one being a Transgression of that Law which God has appointed to be the Instru-

ment of his own Glory, and Man's Salvation ; yet there are Circumstances which raise even little Sins into high Provocations.

XXVII. And you need no other Star to guide you in taking the *degrees* of your Sins against God, than the consideration of the Circumstances by which you are to measure the Injuries done to your self. And I need not tell you, how the harm a Man doth you is the more heinous, if he do it knowingly and willingly, than if he did it ignorantly and against his Mind: Next, when he doth it purposely and with deliberation, than when he doth it suddenly and at unawares ; when he doth it in the heat of Passion and blindness of Zeal, and according to his present Sentiments, than when he doth it contrary to the Checks and Resistances of his Conscience, and the cool Dictates of his Reason. You likewise judge the Injury more grievous and provoking, the oftner it is repeated: And you can with less trouble forgive a few, than many Faults. You also find your self more sensible of the wrong done by him you often pardon'd and long spar'd whom by many Benefits you have obliged, and who has vow'd and promised to do so no more. And in the last place, it makes the Wrong intolerable, that it is become customary,

customary, and that he that doth it, can by no reproof, threatning, exhortation, advice, or punishment, be diverted; but that notwithstanding all means used to the contrary, he goes on, and takes pleasure to trespass against you.

XXVIII. By these and the like Circumstances, you find the Injury aggravated that is done against your self; and by application, you may also conclude how your Sins against God become aggravated: Whom you may find you have too often offended, *knowingly*, deliberately, against the checks and motions of your own Conscience; after Vows and Promises of amendment; after the private admonitions of Friends, the publick exhortations of the Ministry the menaces and promises of the Word.

XXIX. And when you have thus proceeded in the search both of the *kinds* and *degrees* of your Sins, you are to know, that the end of all this unpleasing travel, is to bring you to Repentance. To which you can want no motives, when you apprehend that by your Sins you have incurr'd his Displeasure, who is a *consuming Fire*, and as an impartial Judge, will render to every Man according to his Deeds. And were your Heart never so hardned, it will melt at the apprehensions of those

Misdoings, by which you may (perhaps) have incensed God's Mercy as well as Justice ; and set his *Bowles* no less than his *Hand* against you. Sins in Scripture (you know) are called *Debts* ; which you are altogether unable by any other way to discharge, but by Repentance : A Duty, though at all times, yet now in an especial manner required of you, when you come to the Sacrament. And Repentance being the sum and abridgment of all the Duties to be discharged by you at your coming thither, I shall briefly mind you what it is, or wherein it consists.

XXX. And not to trouble you with the Opinions of *Schools*, *Fathers*, *Doctors*, and *Divines*, you may find out the nature of Repentance towards God, by considering what the Repentance is which is required by one Man from another. Where from him that has injured you, you expect no less than that he should confess how he hath offended you : Next, that he be sorry for having done so : And thirdly, that he make reparation, and resolve to do so no more. So that that which in Religion is properly called Repentance, consists in *Confession*, *Sorrow*, *Reparation*, and *Resolution*.

XXXI. And first, as to the Confession of Sins, it is upon the account of common
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mon Ingenuity to be expected from every one who knows himself to be guilty. Now that Confession which is valuable with the Almighty, ariseth from an abhorrence of the Iniquities you confess, that thereby you have displeased God, and worthily deserved his Vengeance. And it runs through all the sorts of Sins whereof you know your self to be conscious: Aggravating them with all their heightning *Circumstances*, and comprizing your unknown Sins in *David's* penitent from: *Who can tell how of the offendeth? Cleanse me, O Lord, from my secret Sins.* But if in Confession of Sins you should be never so particular, yet if it be done with any milder purpose toward them than their utter destruction, it will look rather like an Inventory than a Confession; a counting up the Goods you have a mind to preserve, rather than an acknowledgment of the Sins you resolve to abandon. God forbid you should be ever so infatuated and befooled by your own Fancy, as to imagine the pure eyes of God should be taken with the sight of your Filthiness and Obliquity! Or that you should thinke he is delighted in the Narrative of those Iniquities, whose committing he hath so strictly forbidden, and doth so greatly abhor! When you open your Ucers un-

to God with any other intent than to have them healed, their view will excite his Indignation, and not his Pity. When therefore you do not really intend to forsake the Sins you confess, you do in truth defend them, how loudly soever your Tongue may accuse them. He only who confesseth and forsaketh, shall find mercy. If you thus forsake your Sins, God is faithful and just to forgive you your Sins, and cleanse you from all Unrighteousness, *1 John* i. 9. He is bound in Fidelity and Justice to fulfil that Promise of Pardon to you, which he has made to all Penitents, upon their humble Confession of Sins, and sincere Reformation. This being the only course whereby you may free yourself from all punishment of Sins, and become capable of *Mercy*.

XXXII. But besides this Confession thus to be made to God, there is also a Confession to be made unto the Guide of Souls, in cases of a troubled and doubting Conscience; and to the Church, in point of publick Offence and Scandal. Which sorts of Confession, as to their Conduct, profitableness, and necessity I shall not now handle, having designed them a distinct Treatise.

XXXIII. The second Branch or Ingredient of Repentance, is *Sorrow*; which naturally results from Confession: For
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when by this you (as you must needs) have inform'd your self how you are guilty of many and heinous Sins, and the Miseries to which they have exposed you ; it were strange if the sight thereof should not make you sorrowful.

XXXIV. But seeing sorrow for Sin has vulgarly engross'd the whole Notion of Repentance, and that Men are prone to think they have quite extinguish'd the wrath kindled by Sin, when they have dropped a few Tears upon it ; I shall here mind you of the nature of that Sorrow which accompanies true Repentance. And first you will find it to have a double Spring ; the one a fear of Danger, the other a dislike of Sin. And first,

XXXV. That sorrow which ariseth only from a sense of the danger to which your Sins have betrayed you, it doth not, say the Schools, break the Heart, but only fret it. So that this sense or fear of present danger being blown over, the sorrow caused by it doth also vanish, not leaving any mark of amendment behind it. And yet to this sorrow that we shall be punished (called *Attrition*) though never so empty of reformation, by the absolution of the Priest, is turn'd into *Contrition*, say the Roman Casuists. Which is a most unkind deceit of Souls ; the Scripture

having made no promise that flying from the wrath to come, shall be sufficient to obtain pardon, without bringing forth meer Fruits of Repentance.

XXXVI. Secondly, There is a sorrow arising from a dislike to Sin, and *conscientious Thoughts*, that thereby you have undutifully grieved and provoked so good a God, so compassionate a Father, so gracious a Redeemer, and so blessed a Sanctifier. And this never misses of producing the effect of true sorrow; which is, *To sin no more*. For, a Man to be sorrowful out of an apprehension of the Punishments God has annex'd to sin, rather than that hereby his Law has been transgressed, and the Conscience polluted this is to grieve rather that God is just, than you are guilty.

XXXVII. Sorrow for Sin, is very proper to turn your Stomach against it; and you must have less sense than the *Brute* you ride on, if you shun not that has caused you to smart, and put you to pain. But yet there are other Fruits of Repentance, that must deliver you from the Wrath to come: For meer fear of danger can be no further reasonable, or useful, than as it disposeth you to forsake the Sins that caused it. But if you should be so far bewitched, through the deceitfulness

fulness of Sin, that you will not leave it, though you die in its arms; or if you grieve that you have sinn'd, and yet still go on to sin; if knowing the malignity, and having poised and found the weight of Sin to be as a Talent of Lead upon your Soul, and notwithstanding all this, you still venture on to commit it; this will leave you unpardoned, because unreformed, and make all your Tears as Water spilt upon the ground.

XXXVIII. Sorrow for having offended God, the greater it is, the more acceptable it his to him, and profitable for your self: For it being a sort of punishment, the more afflictive it is, the more surely it will accomplish the intent of all Punishments, even the amendment of the Offender: And if you once have felt the pain and trouble of a wounded Conscience, you will have no great mind to venture afresh upon the Sins that caused it. In short, sorrow arising out of a fear of danger, proceeds from a love to your self, and therefore can never avail you for pardon: But godly sorrow, working repentance to salvation, ariseth from a love to God, whom the more you love, the more you will grieve to have offended him. Sorrow arising from fear of God's Vengeance, usually terminates and ends

in a sullen despondency, and desperate dejection of Spirit; but sorrow for having provoked God, changeth the Mind, turns you from Sin to Holiness, and the constant practice of all those Christian Duties which the Gospel requires at your hands. But if you find your self herein to be lumpish and heavy, and that you cannot grieve to that degree you ought; then the way to quicken up your penitential sorrow, is to quicken up your love to God, to which his continual Favours do most powerfully oblige you. Wicked Men love those that love them; and if you were sensible (which is impossible) of no other of God's Kindnesses, but his sparing you when you deserved punishment, and his giving you space to repent, when he might have cut you off in your Sins; this were enough to engage you to love him with all the kinds and degrees of the purest affection. Imagine how many have been snatch'd hence in a moment, whose Offences have (perchance) not been so provoking as your own. Consider what could move God to spare you in a continued course of many Years disobedience against him, but his own unspeakable Goodness, and because he was loth to have you perish. Let pure thoughts of God's Love dwell in

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in your Heart, and they will melt it down into an humble and contrite sadness, that you have dealt so unkindly as to forsake the Lord.

XXXIX. And if the sole consideration of God's long-suffering, be so ingenuous an Engagement, to make you grieve for having sinned against him; you will find the multitude of his other Mercies to cause Rivers of Waters to run down your Eyes for having broken his Laws. And if your Heart be so hard, that it will not relent upon these Considerations, then have you great reason to importune God with humble Prayer, That he would smite that Rock your Heart, that it may flow with the Tears of true Repentance, the Waters of a second Baptism; that he would give you such a clear sight of your Sins, as may at once cause you to sorrow for, and abandon them.

XL. Reparation is a third branch of true Repentance; and is due to God, to Man. First, to God, who in all Injuries is the first Party injured: For though you may offend both against your self and Neighbour, yet the Law is God's, which thereby is transgressed; and therefore Reparation in the first place is to be made to Him. And seeing Sins have both the nature and name of *Trespases* and *Debts*,
Justice

Justice requir'd they be satisfied and paid: And all that you can do in order hereunto, is *Repentance*; in which God receives a sort of Reparation, because he requires no other satisfaction for your Faults, but that you truly bewail and amend them; which is the sum of Repentance toward God, *Acts* 20. 21.

XLI. But for Trespasses done against your Neighbour, there is another-guess Satisfaction required. For to those from whom you have exacted more than is due, you are bound to make restitution. Which was esteemed such a Principle of common Equity, that it was acknowledged by those whom the *Jews* esteemed the worst sort of Men: For the Publican (in *St. Luke* 19. 8.) finding himself bound, freely offered to make fourfold restitution according to the Law for Thieves) of whatever he had falsely taken from any Man. And though this may have a harsh and unpleasing sound, yet if you consult Divines, ancient and modern, in this particular, you will find them all concluding Repentance without Restitution, to be like an Arm of Flesh without strength and service; or as a City wanting Walls, unfit to secure the Inhabitants. And therefore fail not to make satisfaction to those you have wrong'd

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wrong'd, if it be in your power : But if wholly unable, then let your desire of so doing be so expressly manifest, and plain, that good Men, no less than God, may be moved to accept the Will for the Deed. But to tell him whom you have injur'd, You are sorry for what you have done, and yet offer him no further amends, when you are able, I leave it to common construction, whether this can be deem'd satisfactory.

XLII. Minds truly Christian, cannot be at ease, till they have repaired the Wrongs they have done: For it is a burden upon the Conscience, of which you cannot be rid, but by satisfying your self in making satisfaction to him you have injured. If you wrong your Neighbour, it is your fault; and you, and not he, ought to repent and be grieved for it: But if the Injury be done to *you*, either quite forgot it, being contented that God, to whom Vengeance belongs, keeps it in memory; or if the Injury be of that nature that you are oblig'd to take notice of it, then implore God to direct you to such ways of satisfaction, as are agreeable to *Peace* and *Honour*, free from Blood and Cruelty. Ever remembering, That Charity and Meekness are more noble and worthy, than Impatience, or even
Valour

Valour it self. The tops of those Mountains which are above the Clouds, are not beaten with Hail and Rain: And Spirits truly high and generous, are above the Insolencies of unadvised Persons, and enjoy serenity and a calm during such tempests. It is in your power to falsifie the *Italian Maxim*, *Chi offende non pardona mas*: He that offends never pardons. In a word, if Jesus our great Master, forgave those who put him to death, and was careful to heal the Wound his Disciple had given *Malchus*; you can never refuse to cure the Wounds you have either given or received.

XLIII. The last branch of Repentance, is a resolution to sin no more; or a steadfast purpose to lead a new life, to follow the Commandments of God, and to walk in his most holy ways. For without this, all other parts of Repentance will be to no more purpose, than it is to pump in a Ship without stopping the Leak. In the Law, if a Man held the unclean thing in his hand, he was unclean, though he wash'd his Hands never so often. Which is easily applicable to those Persons, who confess and sorrow for their Sins, but take no care to avoid them. Whereas the very Heathen, according to *A. Gellius* (*Noct. Attic. lib. 17. cap. 1.*) never thought that

that a Man repented, till he was displeased with the things he had done, and changed his Mind concerning them, and became another Man. Your Repentance then is imperfect, till you resolve against all sorts and degrees of Sin for the time to come.

XLIV: And because your *Duty* consists in Obedience to God's Commandments, your *Resolution* must have a respect unto them all. And being each Sin is a Transgression of some one Command in particular, and that you, as all Men, are proner to some than other Sins; you are to enquire what the Sins are to which you are pronest, and to have the Commandment continually in your eye, which you are so apt to violate; and so to watch more especially against the violation of that particular Commandment.

XLV. And having resolved upon every branch of *Duty*, and entire observance to every Commandment apart, you are then to make trial of the Sincerity of your *Resolution*, whether they be not only formal and customary, such as People usually put on when they come to the Sacrament; or, but only politick and carnal, to keep up your Credit with the World, to further some Design you have on foot; or to quiet some present Troubles

Troubles of Mind. For if your *Resolutions* are of this sort, they will soon vanish; but if they are sincere, and truly religious, then will they prove lasting, and you will use all possible Endeavours to continue them to the end, and to bring all your good Purposes to good effect.

XLVI. Nothing is more certain, than that you cannot worthily receive the holy Sacrament, without a perfect hatred of every Sin. And it is also most certain, that your hatred of Sin is not perfect, if you are not fully resolved to forsake and avoid it: For who can imagine you hate what you ever embrace and pursue? *Resolutions*, though never so good, are seldom durable, if they are sudden and vehement: He that makes a Resolution, without due consideration, will in like manner break and reverse it. And though you need not consult whether you are to turn from Satan unto God, and to forsake Wickedness and follow after Vertue; yet the means of keeping such a holy purpose, ought to fall under your most sober and serious thoughts. And you had need herein to be careful how you advise with Flesh and Blood; for these will counsel you to take part with your Ease, and seduce you to reject even the fittest means of keeping your Resolutions,

tions, when they become difficult and unpleasing. And therefore as you resolve upon the *end*, so you must also upon the way thither, though never so irksome to the Flesh; considering that even the recovery of bodily health seldom is procured, without the use of disgustful Medicines.

XLVII. And as you are thus to resolve upon the use of the likeliest means to further and compleat your holy Purposes, so likewise to avoid all things that may divert and hinder them. And amongst the fatal Impediments of your *religious Intentions*, all things are to be reckon'd which any way lead, tempt, and invite to sin. And you may here do wisely to call to mind, by what Occasions, and with what Baits you have been, and still are apt to be drawn away and enticed; to the end you may with greater vigilance and courage avoid and resist them. For common Prudence will teach you to strengthen the *Fence* where the Beast useth to break in; and to re-inforce that *Avenue*, where the Enemy is wont to make and prevail in his Attack.

XLVIII. The last thing I shall mention concerning your religious Resolutions, is their speedy execution; for delay therein has ever been thought dangerous, as having a Throat wide enough to swallow

low the biggest Opportunity. And you cannot be safe, till you practise what you purpose: For seeing your Life continually walks (to and fro) in a breath, and that you have no warrant of being able to do that the next hour, which this you neglect and put off; this thoroughly concludes for the present doing of what you propose. And if holy Resolutions might safely be delay'd, yet they can be delay'd no longer than your coming to the Sacrament, because you cannot safely approach that Ordinance, without stedfastly purposing to lead a *new Life*: For till you are a new Creature, or begin to lead a *new Life*, you are, in sense of Scripture, *dead*: And how absurd a thing is it to put Bread and Wine into a dead Man's mouth, none so stupid as not to imagine. You may indeed naturally eat and drink the *Bread and Wine*, receive into your Stomach the Elements of the Sacrament; but if you live in the liking, much more in the commission of any thing you know to be sin, you can receive no more spiritual nourishment in the Sacrament, than a dead Carcass at the *best Entertainment*.

XLIX. And this is another Consideration that lays upon you a necessity presently to renounce your Sins, to give them

them a Bill of Divorce, and to withdraw from them all degrees of Kindness and Respect: For without this, you can be in no fit disposition to be married to Christ, and to embrace all the Graces flowing from him. In short, that Resolution which I call a branch of Repentance, and which is indispensable required of you when you come to the Lord's Table, is made up of these two things: *First*, Renouncing of all Sin. *Secondly*, Embracing all Christian Vertues, The first without the second, is but sweeping the House without furnishing it: And therefore when you have cleansed your Soul of the nastiness and dirt of Sin, you are not to let it lie empty, but to furnish it with all those Graces commanded you in the Gospel, such especially as are required in every one coming to the Supper of the Lord. And those are chiefly three; namely, *Faith*, *Charity*, and *Devotion*.

L. The necessity of Faith is expressly taught you by your first Catechism; where it saith, *That a lively Faith in God's Mercies through Christ*, is required of every Communicant: And that *the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper*. For it is by Faith that you there look

look upon him, whom God hath set forth to be the Propitiation for your Sins, even Jesus Christ, *the Lamb of God, that taketh away the Sins of the World,* Rom. 3. 25. John 1. 29. You easily perceive the necessity of Faith, when you mind that in receiving the Holy Sacrament, you are to believe that Jesus is the true Seed of the Woman, which was promised in the beginning, and was sent in the fulness of time, that in him all the Nations of the Earth (if they will) may be blessed; he being the Universal and Mighty Saviour, who both will and can save all that come unto him; there being no other in whom Salvation is to be expected. You are likewise to believe, That he was crucified, or died an ignominious or cursed death; and that the Merits of his Death are sufficient to save all Sinners: and that all those Merits are convey'd to you in the Sacrament, when it is worthily received.

LI. But as to the clear nature of that Faith now required of you, the Church fairly intimates what it is, when she calls it a *lively Faith in God's Mercy through Christ.*

LII. And Faith is said to be *lively*, when it works through Love, shewing it self in well-doing; for where Life is, there will be

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be **A**ction. And the Life of Faith, like that of Nature, will shew it self in the Heart, Tongue, and Hands. In the first, by *sincereness of Devotion and holy Thoughts*. In the second, by wholsome and gracious *Communication*: And in the last, by Works of Justice and Charity.

LIII. The Object of this lively Faith, is *God's Mercy*; upon which it reflects, as the Fountain whence the Scriptures have proceeded; in which God's Covenant for Man's Redemption, is established; and his Promises to believing penitent Sinners are contained. And if you shall enquire into the reason of all this, you will find that nothing but his meer Mercy moved God to make known his *Will*; and in the Holy Scriptures to reveal the Means of Salvation, and make the way to Heaven plain and easie. It was only to shew the great love wherewith he loved you, and the exceeding Riches of his Grace, that prevailed with God to be thus kind unto you.

LIV. But all this is *through Christ*; he is the Conduit of all these Blessings, being of God made unto all Believers, *Wisdom, Righteousness, Sanctification, Redemption*. He is the Author of all true Knowledge, the cause of your Justification, your Sanctification, and will be also of your *Deliverance*

verance and rescue from all Calamities, that you are subject to in this Life, and at last from Death it self, by raising you again, 1 Cor. 1. 30. And as by a Voice from Heaven God declared with solemnity, That he was well pleased with Christ; so that he hath likewise declared, That he is well-pleased with Believers only for his sake. By Christ you are predestinated, adopted, accepted, and pardon'd, and shall be glorified. So that in your own Person you may speak as the Apostle did in the Name of all Christians, *Ephes. 1. 3, 4, 5, &c. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed me with all spiritual Blessings in heavenly things in Christ; according as he hath chosen me in him, that I should be holy, and without blame before him in love.*

LV. *In whom I have Redemption through his Blood, the Forgiveness of Sins, according to the riches of his Grace, &c.*

It is impossible in any Duty, without Faith, to please God, or to be accepted of him; because whatsoever is not of Faith, is Sin. But in the matter of the Holy Sacrament, Faith hath a more appropriate Office; for by it, as by a Hand, Mouth, and Stomach, you receive, eat, and digest the spiritual Food and heavenly Sustenance, by which your Soul is nourished

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rished to eternal Life. And in the Sense of the Spirit, to eat and drink the Body and Blood of Christ, is properly to believe on him in the Sacrament; which doth not only represent unto you the manner of Christ's Death, and invisible Actions set before you what he suffered on the Cross: Nor doth the Sacrament only convey unto you that Grace which flows from Christ's Death; but it doth seal and confirm unto every worthy Communicant all the Benefits of Christ's Passion. For God, to magnifie his Mercy and Goodness towards Believers, was not content to give them only a general Offer of his Promises in Christ; but thought fit to seal them to every particular penitent Christian, and in the Sacrament actually to deliver him them. Faith apprehending and applying the Benefits of Christ, which are all comprized in the *Forgiveness of Sins*, and Salvation; the sum of all the Happiness of this World, and of that which is to come.

LVI. And having tried and found your Faith toward God to be such, as he has promised not to be displeased with; your next Business is to examine your Charity toward your Neighbour; for it is required of them who come to the Lord's Supper, *to be in Charity with all Men.*

Men. If thou bringest thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy Gift. This was our Saviour's advice to the *Jews*, and may thus be tranſlated to your ſelf and every Chriſtian: If at any time you are coming to the Lord's Table, and there call to mind that you have done any Man any *Injury*, do you repair firſt to that Perſon whom you have injured, uſe means to reconcile him to you, repair the wrong; and if you cannot, let him know your willingneſs, and requeſt his Pardon; and having done thus, return to compleat your Intention, and receive the Sacrament in teſtimony of your Peace with God and your Neighbour. This reconcilement with your Brethren, is abſolutely neceſſary, not only to make your participation of the Sacrament, but all other Performances acceptable to God. And you ſee it conſiſts in a confeſſion of your Wrong, and repairing it; it being reaſonable, that in order to obtain his pardon whom you have injured, you acknowledge your fault to him, and to the utmoſt of your ability make him amends.

LVII. And as to this Charity here ſpoken

spoken of, the very Elements of the Lord's Supper figure and enforce it: For the many Grains made up into one Loaf, and the many Grapes pressed into one Cup, signifie, how we being many, are made one Bread and one Body. And nothing can make all Christians to be *affectionately* one, but Charity; or mystically and spiritually one, except Charity, the Bond of Peace and Union. And this is that heavenly Temper of Mind, to which Christians are obliged, upon the account of the nearness of that relation which is amongst them: For they have all but one *Father*, one *Saviour*, one *Sanctifier*; they all profess one *Faith*, have all received one and the same Baptism, and all expect one and the same Inheritance. But if in spite of all this you trample Charity under Foot, and instead of being reconciled to your Neighbour, you malice and hate him; you are no more fit for the Sacrament than a Murderer: For such are all those who hate their fellow-Christians; according to St. *John*, in the third and fourth Chapters of his First Epistle.

LVIII. And as Charity binds you to seek to be reconciled to those whom you have injured, and to obtain their Pardon; so it likewise engageth you to forgive

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those by whom you have been wrong'd. And indeed the forgiving others their Trespases, is the condition of obtaining the forgiveness of your own: For if you forgive Men their Trespases, your heavenly Father will forgive you; but if you forgive not Men their Trespases, neither will your Father forgive your Trespases. This was our Saviour's own *Doctrine* (*Mat. 18. from verse 23. to the end* and also his *Practice*, when he pray'd for the forgiveness of his *Crucifiers*, and that at a time too, when his own most grievous Agonies and Pains might justly have diverted all respect to others, especially to those who were then actually putting him to death. How dismal then is your Condition, if instead of having your Heart replenish'd with Charity, it be full of Malice! If instead of obeying the Doctrine, and following the Example of Christ, you act quite contrary! If you find your Breast barren of this Kindness to your fellow Christians, pretend not to any real respect to the blessed *Author* of that Name. For if a Man say, *I love God, and hateth his Brother*, *1 Joh. 4. 20.* *he is a Liar: For he that loveth not his Brother, whom he hath seen, how can he love God whom he never saw?* You never beheld God with any Eye but that

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that of *Faith*; and therefore could never have opportunity (if he needed it) to shew any kindness to his *Person*. So that all you can do to testifie you love him, is your Obedience to his Commands; whereof this is the sum, *That he who loveth God, loves his Brother also*, 1 John 4. 21.

LIX. And if this love be without dissimulation, such as Scripture and common Equity requires at your hands, it will not only appear in a merciful Forgiveness of Offenders, but also in a liberal relief of the needy. And I mention this latter Act of Charity, because I find that something was ever given to the Corban of the Poor by those who came to the Sacrament. If you consult the practice of the *Primitive* (the best guide for the *Present*) Church, you will hardly find that the *Lord's Supper* was ever administered without an *Offertory*. In *Acts* 2. 45, 46. you have mention made of selling Possessions and Goods, and parting them to all as every Man had need. And that this was done at the solemn times of Publick Prayers, and receiving of the Sacrament, there is light enough in the Text to clear it. You read likewise of a Command, *That upon the first Day of the Week, every Man should lay by him in store, as God hath prospered him.*

The first Day of the Week was that we now call *Sunday*, and the
 1 Cor. 16. 2. Lord's Day, whereon the Lord's Supper was constantly received; unto which they never came empty, but according as God had increased their Goods, the Communicants gave to the relief of the Poor. And if you look into the ancient Liturgies, you will find them generally taking notice of this Religious Custom. And that this was intended by our own Church, is concludible from her placing *Texts* to persuade to this sort of Charity, and desiring God to accept our *Alms* and *Oblations* in the Communion-Office. In *Iustyn Martyr*, *Apol.* 2. a Father of the second Age, we read how the Christians brought forth some of the good Fruits of the Earth, and offer'd them at God's Table; and the Bishop, or in his absence the Presbyter, received them as an *Abel's Offering*, and blessed God for the Fruits of the Season. After the Sacrament was celebrated, there was one Common Table for Rich and Poor, whereat they did eat promiscuously; and what was left was given to those in want. And this I take was the *Agape*, or Feast of Love mention'd

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tion'd by St. *Jude*, and described by *Tertullian*. (*Apol. c. 38.*)

LX. And in proportion to this Custom; when you come to the Sacrament, you are to bestow something on the Poor, that you appear not before the Lord empty, and serve him of that which cost you nothing. And tho you are, as to the quantity of your alms, left at liberty, yet you had best to be merciful according to your power. If you have much, give plenteously; if you have little, do your diligence gladly to give of that little: For so you gather your self a good Reward in the day of Necessity.

In the Sacrament, by a joint communicating in the same Divine Mysteries, you attest to the World your being united to Christ your Head, and to every true Christian as a fellow-Member of the same Body. And as *Faith* unites you to Christ, so *Charity* also to his Members; and by vertue of these two Graces, the Sacrament seals the Communion of the Members with the Head, and of the Members one with another. But when you come to the Sacrament with Malice in your Soul, you can have no true Communion with either, but are guilty of the vilest Hypocrisie, by making profession of that Christian or Brotherly Charity,

whereof your Heart is void and empty. In this case I refer you once more to the Counsel of our Saviour, *St. Mat. 5. 23, 24.* where two things appear for your Instruction; *viz.* (1.) That though the Gift be already at the Altar, it must be left there rather unoffer'd, than be offer'd by one who is not at perfect Peace with his Neighbour. (2.) That he is not to neglect or quite put off the Offering of his Gift, but presently to remove the occasion of his not offering it aright.

LXI. And when you find your Heart duly furnished with Faith toward God, and (the proper effect thereof) Charity toward Man, you must once more go down into your Soul, to see if it have that holy and heavenly temper called *Devotion*; which is a Grace so suitable to the receiving of the Sacrament, that it seems to make up the whole *Office*. And if Devotion be not so warm and vigorous in your Soul as it ought, and you would have it to be, you must enquire into the Impediments thereof, in order to their speedy removal. Now amongst the fatal Hindrances of Devotion, the Cares of the World are with too great Justice chiefly to be reckon'd: For they naturally fasten your Thoughts to the Earth,

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Earth, and set your Affections on things below; and are as so many depressing Weights upon the Soul, which unluckily keep her from those Transports of Devotion, by which she would soar to Heaven. And therefore upon your coming to the Sacrament, you had need to allow your self some time wherein to withdraw from worldly Business, and to cast off earthly Thoughts, and by holy Meditation to lift up your Heart unto the *Lord*, and to give your self unto Prayer; which is indeed the principal instance of that Devotion now spoken of. And your Prayer must at this time be chiefly for *Pardon of by past Sins, for strength against them for the future, and that God would grant you all those Graces which he now requires at your hands when you come to the Sacrament.* Be sure then to be diligent in this Duty; for should your other Endeavours be never so vigorous and constant, regular and uniform; yet without Prayer for God's Blessing and Assistance, you appear to trust to your own Arm, and to rely upon your own strength; not considering that all your sufficiency is from God, that he gives you the *Will* and *Power* to do well: And therefore unto him direct your Prayer with Humility, Sincerity, and Zeal, to assist you with his Spirit,

that you may come so prepar'd to the *Holy Table*, as that you may partake of the Benefits there reach'd out to every *worthy Receiver*.

LXII. Thus you see with what Graces your Soul must be furnished when you come to the Communion: And if you find them to be but weak and feeble, and in a low degree, it must be your care to quicken and stir them up, begging the assistance of God's Spirit to that end. And you may much quicken your *Faith*, by due meditation on the many gracious Promises God has been pleased to make to the *truly Penitent*. You may likewise instance your Love to God, by considering his manifold Mercies, those especially whose remembrance you celebrate in the Sacrament, sum'd up in the Death of his Son for your sake, even when you, in the Loins of your *Forefathers*, were his Enemy. And this last consideration is both proper and powerful to move you to that Charity we have above treated of. For coming to the Lord's Supper, you are in a more especial manner to follow the Example of Christ; first, in a perfect forgiveness of all that have done you wrong; and next, in manifesting your Kindness to them in all Offices of Christian Love and Friendship
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And when you thus labour to stir up and increase these Graces in your Soul, they become her Wedding-Garment, wherein she is fit to appear at this great Feast. But if this be wanting, she cannot expect to be otherwise entertain'd than an *Intruder*. And what this is, you have it illustrated in the Parable of him, who coming to the Marriage without a Wedding-Garment, was cast out into a place of extream misery. And though this Judgment may not fall suddenly, (nor streight upon your communicating, (yet you know not how soon that he that will come, may come; and who may abide the Day of his coming? For who can dwell with everlasting burning? Who can endure an unquenchable Fire?

LXIII. But if after all your care in the Duties already mention'd, you still doubt of your Condition, and suspect the Insufficiency of your Preparation for so holy a *Performance*; if you find, that notwithstanding your Resolution and Labour to the contrary, you are ready to fall back into those Sins which you have *confessed* and lamented, and abjured: Then you must confess Sorrow, and resolve afresh, resist and fight against both your Sins and their Occasions. And if they
still

still return, you must still strive they get not the Victory; which be sure they cannot, while you labour in good earnest to have them subdued and mortified. But if you still find the Law of your Members continually to war, and often to prevail against the Law of your Mind, and the Affections to prove too strong for your Reason, and that this causeth you to be jealous you are not worthy to communicate; Then be pleased to consider,

LXIV. *First*, That the end of your coming to the *Lord's Table*, is not to make protestation of your Righteousness and Perfection, but to seek for both in Christ; that you now seek to be at peace with God, and to have your Sins cleansed with the Blood of that Spotless Holy Lamb, which takes away the Sins of the World.

LXV. You are (*secondly*) to look upon the Sacrament as a Medicine and Cordial for sick and weak Souls; and that our Lord is pleased to invite none to his *Supper*, but those who are weary and heavy laden with the burden of their Sins. He calls you, not because of *your Merits*, but of *his Goodness*; not that you are a *worthy Guest*, but he is a *gracious Entertainer*. And though you are not prepared according to the Holiness of the
Mystery

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Mystery, yet God in Christ will accept of the good Intentions of your Heart; he will make this blessed Sacrament a means to quiet your Conscience, to increase your *Faith*, to enliven your *Charity*, to amend your Life, and to assure you, that you are in the number of those, who at the last shall be called to the Table of the *Lamb*.

LXVI. You are (*thirdly*) to consider, that when reconciled and converted unto God, you still remain a Man; and that there is no Repentance so great, as that it entirely destroys all sin. And therefore in the greatest assurance of your Condition, have always in mind that Advice of the Apostle, *Let*
 1 Cor. 10. 12. *him that thinks he stands, take heed lest he fall.* And when you find you are fallen, presently raise up your self again by faithful Repentance. The more you are advanced and confirmed in Holiness, the more you will distrust your Self, and be watchful against Temptations. After holy Resolutions and transports of Zeal and Devotion, it often happens that Men commit great Sins; because the Conscience is apt to be less wary, as thinking it self secure: Like the *Besieged*, who after a brave Sally, grow negligent; and by con-
 temning

temning the Enemy they have repulsed, are surprized through their own carelessness. Conscience may, but Satan can never sleep, nor fail to take advantage of your Security.

LXVII. Some Sins are quickly felt; like a Scorpion, they leave a sting behind them, which inevitably would prove mortal, if not speedily cured by Repentance. And there are other Sins which are not so soon felt, growing upon us unperceived; but they leave a weight upon the Soul, which makes it move slowly to Piety and good Works, lessening the Sentiments of Religion, and withdrawing the Heart from God. You ought therefore often to visit the State of your Conscience, and to call your self to an account, to the end you may find out, and cleanse that filthiness which sticks to it, through the Corruption of the World, and your own: For the Conscience resembles Iron, that grows canker'd and rusty, if it be not frequently dressed. The unclean Spirit will not dwell in a Man, if the House be not swept, that is empty and garnished; much less will the Spirit of Purity stay in the Heart which is not *neat* from the ordure of Iniquity, and furnished with Religion. If you then are studious to purge your Heart by Repentance,

tance, God will delight to dwell there, and take pleasure in the Lodging.

LXVIII. And your Repentance must return daily, because it will then take your Sins in their fresh circumstances, and so the better correspond to their Aggravations. It will also keep you from running too far in Arrears, which ever makes the payment both difficult and unpleasant. Above all, your daily repenting will render this Duty easie to be perform'd, when you come to the Lord's Table.

LXIX. No Man, saith our Church, ought to come to the Holy Communion, but with a full trust in God's mercy, and with a quiet Conscience. And if you cannot quiet your Conscience with those excellent Rules there laid down by the Church, but that you require farther Counsel and Comfort; then she adviseth you to repair to some discreet and learned Minister of God's holy Word, that you may receive the benefit of Absolution, together with ghostly Counsel and advice, to the quieting of your Conscience, and avoiding of all scruple and doubtfulness.

LXX. And this Advice you have good reason to embrace, not only when you come to the Sacrament, but at all other times, when you have any material doubt-

doubting concerning the state of your Soul: For through a neglect thereof, Time may either cause your Doubts to fester, or, what is worse, you may be tempted to make use of deceitful Remedies, and give up your self to those idle and desperate courses, which may not only stifle your present Doubts, but harden you against all doubting for the future.

LXXI. In the resolution and satisfying of your Doubts, both upon your coming to the Sacrament, and at all other times, I would advise you not to become your own Casuist, nor to rely upon your own Judgment: For your Soul, if truly humbled, will be apt to deal severely, and to pass a very hard Sentence upon its Condition: and if it be not truly humbled, it will be ready to handle your Scruple too softly, and to give too favourable a Construction of your state; and so instead of searching, *skin* over the Wound.

LXXII. Be your Scruples what they will, they ought to be satisfied before you come to the Supper of the Lord; or else you will plunge your self into more Scruples, by your Negligence to have those satisfied which you have already. Beware, too you suffer not Scruples to keep you from the Sacrament; For if

a groundless Scruple occasion your absence also groundless, and consequently sinful. But if your Scruple be material and weighty, you ought to be the more diligent to have it satisfied: For though it may indeed justly stay you from the Sacrament till it be satisfied, yet so long as you suffer it to keep you thence, yet deprive your Soul of the Benefits of that heavenly Ordinance. Delay not then to have your Scruples solidly satisfied by some discreet Minister, to whom you are to make your case plain, without disguise or reservation; that the Guide of Souls having a full discovery of it, may be the better able to help you to a satisfactory Resolution.

LXXIII. And because *boldness* herein may prove as dangerous as *distrust*, the *Confident* have need to advise with the holy *Guide* as well as the *Doubting*; and both had best to rely upon more equal and impartial Judgments than their own. For Men are generally inclined to side with a too good Opinion of themselves, which makes it dangerous to trust our own Verdict in the great concernment of our Soul, and even necessary more than once to consult with a *Spiritual Guide*; to the end we may receive from him such Directions as may, through God, keep us

us from splitting upon either of those opposite Rocks, *too great Confidence, Or too great Distrust.*

LXXIV. Nor can I imagine ought should render you backward to make known your *Doubts*, unless it be an improvident surmise, that the ripping up of them will discover your Nakedness, and expose you to shame with others, and beget a discountenance in your self. But there will be no ground left for this surmise, when it is duly consider'd, that the Person to whom you are thus to reveal your self, is a pious and discreet Minister of God's Word; one who will be as faithful to conceal, as you are to discover your Infirmities; and as ready to heal your Sores, as you are to rip them up: One too, whom will be so far from insulting over your Weaknesses, or thinking ill of you for discovering them, that he will love and encourage your ingenuous and Christian dealing, and restore you in the Spirit of Meekness, and help to set things at rights between God and and your Soul. But suppose the discovery of Scruples should indeed turn to your *shame*, which is the worst you can fear; yet to abstain from doing it upon this account, is to betray in you a less care of your *Soul* than of your *Body*. For the foulest and most shameful

shameful *Diseases* of the Body, you can without blushing, lay open to your Physician; And will you then be coy and squeamish to confess the Sickness of your Soul? of which your care ought to be infinitely greater than of your Body, as no less excelling it, than the heavenly Manna did the Earthen-Pot that contained it. So that neither fear of shame, nor any thing else, ought to keep you from using such means as any way tend to its Salvation.

LXXV. And thus having, with what brevity and plainness I was able, run through the several Duties to be performed at your coming to the Communion, and brought you as it were to the Rails of the Holy Table; before I leave you, I will take the freedom to mind you how you are there to carry your self. Where two things are now required of you; namely, a *Devout frame of Mind*, and a decent gesture of Body.

LXXVI. As to that devout frame of Mind required of you at the time of receiving, it chiefly consists in thoughts of your own Unworthiness of being a Guest at so Divine a Banquet. And in order to raise in, and to humble you under a due sense of this Unworthiness, call to mind the Sins you have committed since
you

you were last at the Sacrament ; because you are now come again to repeat and renew that Covenant which thereby you have broken.

LXXVII. Be attentive to the Actions of the Minister ; and when you see him breaking the Bread, and pouring out the Wine, meditate, *How Christ's Body was broken, and his Blood shed upon the Cross.* And above all, think with your self, that it was your Sins that drove the Nails into his Hands and Feet, and pierced his blessed Side with the Spear : That it was your Sins, with the Sins of others, occasioned all his Sufferings, the Pains of his Body and Soul ; and that if he had not suffered once upon the Cross, you had been tormented to *everlasting Ages.* And upon these sober Thoughts, you will even abhor your self, and with indignation behold your cruel dealing with your gracious Lord. Consider too, how nothing but the Blood of Christ can cleanse your Sins ; and that it doth not, like *Abel's*, speak for Vengeance, but loudly calls for Mercy upon them who spilt it, if they repent and reform ; and still draws down Blessings upon all who worthily receive it in the Sacrament. Consider too, how Christ by those Sufferings, which are represented and commemorated in the Sacrament

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crament, has made an Atonement for your Sins, appeased the Wrath, and satisfied the Justice of God, which you have provoked and incensed against your Soul. And this will raise up your Hopes, and make you come with an humble and religious Boldness to the Communion; being assured, God will not only there seal unto you, but put you in possession of the Benefits of Christ's Sufferings; namely, Reconciliation with God, and Pardon of your Sins.

LXXVIII. Let your Tongue and Heart join with the Minister in that excellent Prayer wherewith he delivers the *Bread and Wine: The Body of our Lord Jesus Christ, which was given, &c. The Blood of our Lord Jesus Christ, which was shed, &c.* Lift up your Heart unto the Lord. Let your Thoughts be wholly set upon Christ's Death and its Benefits: For the remembrance of Christ's Death, as it was one main end of the *Institution*, so is it of your receiving of the Sacrament. And look not upon the Bread and Wine being *consecrate and blessed*, as ordinary things, but as they are after a spiritual manner the *Body and Blood* of Christ.

LXXIX. And as these and the like Considerations may serve to render your *Soul devout*, so will they also make your
Body

Body humble : For though Humility properly belongs to the Heart, yet it cannot be outwardly expressed, but by Gestures of the *Body*. And you are to *manifest* your Reverence at the *Lord's Supper*, by using such Gestures as the Custom of the Place where you receive it account most *decent, humble, and reverend*. Kneeling is the posture appointed by our National Church, as fittest to signify your humble and grateful Acknowledgments of the Benefits of Christ therein sealed to every worthy Receiver ; and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue.

LXXX. If you look to the first *Institution* of the Sacrament, you will find Christ employing therein such a singular Care, that nothing low or mean appears about it. And in all times, where *Schism* and *Faction* were excluded, nothing but Solemnity and expressions of greatest Reverence appear'd at the receiving it. But to proceed.

LXXXI. Besides Humility and Reverence, there is required of them who come to the Lord's Supper, a *thankful remembrance of Christ's Death* And this you cannot want, when you reflect upon what he suffered for you, both in
Credi

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Credit and Body, when he underwent the most painful and ignominious sort of dying; and in those sharp and fearful Agonies of his Soul, which forced him to cry out, *His God had forsaken him*. And seeing all this was to save you from perishing, this must needs awaken you to an holy Ambition of making your Thankfulness, if possible, as unspeakable as his Sufferings. And how can you but praise and magnifie his Goodness, who hath redeemed you at so dear a rate especially when you come to the Sacrament to make solemn Commemoration of God's Mercies, in sending his Son to die for you, and appointing the Sacrament to be a continual *Pledge* of your Thankfulness for the same. With Angels therefore, and Arch-Angels, and all the Company of Heaven, laud and magnifie his Glorious Name, praising him, and saying, *Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord most High*. Thanksgiving or praising of God, was the devout practice of the first Christians at the receiving of the *Lord's Supper*, *Acts 2. 46, 47*. And in after-Ages Thanksgiving was thought so necessary at its Celebration, that the Sacrament it self thence got the name of *Eucharist*: A Word,

Word, though it be not found in Scripture in this sense, yet *Casaubon* doubts not but it was derived from the time of the Apostles. *Excerpt. 16. ad Annal. Baron. cap. 33.*

LXXXII. No Man can express greater Love to his dearest Friends than to adventure to die for them: And yet Christ's Love was of a higher degree; for he died for you when you were his Enemy; and that Death too which was all full of reproach and pain, *John 15. 13.* And this Love of Christ obligeth you to love him again; and if not, you come short of the Publicans (whom the *Jews* esteemed the worst sort of Men) for even they love those that love them. *St. Mat. 5. 46.* And if your love to Christ be without dissimulation, it will admit of no Rival, nor hold any intelligence with his Enemies; but you will be glad of the happy occasion (you now have at the Sacrament) of sacrificing all vile Affections, and mortifying every Lust; as the best Testimony of your own Love, and requital of his, who delivered himself unto death, to redeem you from iniquity and vicious living, and to oblige you to advance towards the highest pitch of all Verrue. And when your love to Christ is in some due measure proportionable to his

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his love to you, it will make you (with *St. Paul*) ready not to be bound only, but also to die for his Name, when his Command shall bring you to such an expression of your Obedience.

LXXXIII. And the few things now mentioned, may, through God, help you to such a pious government of your self at the time of *receiving* the Sacrament, as may make it turn to your great and endless Comfort. What now remains to finish these abrupt, but well intended Meditations, respects your deportment after you have been at the Communion.

LXXXIV. And *first*, being that at the Sacrament your Covenant is renewed, give all diligence not to break it for the future; because this will make all you have done, to little purpose: For he (*saith Ben Sirach*) that washeth himself after the touching of a dead Body, if he touch it again, what availeth his washing? So it is with a Man that fasteth for his Sins, and goeth again and doth the same: Who will hear his Prayer? or what doth his Humbling profit him, *Ecclesiasticus* 34. 25, 26. An impious falling back into your former Vices, is signified by a *Dog* and *Swine*, two Creatures held to be so profane and unclean, that the *Jews* were neither to offer them in Sacrifice

crifice, nor to eat them; and both are proverbially observed for this quality: That the Dog licks up what he has vomited; and the Swine, though never so clean washed, takes pleasure to tumble again in the next Mire it comes to.

LXXXV. Those who after their Conversion to the *Christian Faith*, did again return to the Sins of their former unconverted Life, they made their Christian Heathenism worse than their bare Heathenism was at first. So that it had been more for the advantage of such, never to have been taught the Doctrine of Christ and Christian Practice, than when they had been taught and undertaken to obey it, to fall back again into their heathen and vicious Courses, *2 Pet. 2. 20, 21.* And you know what happened to the Man in *St. Mat. 12. 43.* Who (after the evil Guests were cast out of his Soul) kept it empty of those that were good: Which is easily applicable to all those who wilfully and knowingly run again to those evil ways which at their coming to the Sacrament they pretend to repent of and abandon.

LXXXVI. *Secondly*, Keep continually in your mind all those *Resolutions* that you now put on, to the end you may have them always ready to oppose against the things

things that would tempt you to break them, and to relapse into the Evils you have taken leave of. And it will be seasonable, that you here think with your self, with what face you can commit that Sin which you but now have solemnly vowed against. Think too what, an affront you offer un'o God, in breaking that League of Friendship you enter'd into with him at the Sacrament. Think likewise, that if to keep God's Favour be your only happiness and safety, then to lose it will prove your extreamest danger and misery. And then finish your other Thoughts herein with this, *That every Sin you wilfully commit, after your being at the Sacrament, breaks that Covenant you there renewed; and may justly make God of your best Friend, become your sorest Enemy. And if God be once against you, no matter who is on your side.*

LXXXVII. *Thirdly, Consider how that to fall back willingly into your old Iniquities, as it sets God against you, so it likewise makes your own Conscience flie in your face; and to upbraid, arraign, accuse, condemn, and punish you for breaking Covenant with him. And it doth not only fill you with present Pain and Agony, but also with a fearful Expectation of Wrath to come. For what*

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can you expect but extream misery, when you break League with him who is a *consuming Fire*, and who will render Indignation, Wrath, Tribulation, and Anguish to every Soul that thus doth evil? *Rom. 2. 9.* These are the Considerations whereby you may confront all Enticements to break the *Covenant* you have renewed. And when you maturely look into the nature and design of Temptations, you will find the most taking to be but as so many Cheats, which, under the Visor of some *Delight* or *Profit*, would rob you of your Integrity, and betray you to Enmity both with God and your self. And therefore when you entertain any Temptation to Sin, you do as wisely as he who takes those into his House, whom he knows are come on purpose to spoil him of what he esteems most precious.

LXXXVIII. Some have drunk in such a preposterous Opinion of God's long-suffering, that instead of being led thereby unto Repenrance, as God would have them, they are carried on unto a horrid presumptuous offending. But no Wickedness can be greater, nor Ingratitude more provoking, than to sin against God, because he is long suffering: And yet this is such common Logick, and of so great Antiquity, that *Solomon* observed it,

Eccle-

Ecclesiasticus 8. 11. But to sin upon hopes, or rather presumption of finding Mercy, and to break your Covenant with God afresh, because you have done so, and yet he has spared you, is so absurd, vile, and disingenuous a way of arguing, that it carries with it its own Confutation. Why should you not rather conclude, that God will forbear your breach of Covenant no longer, because he has forborn it so long already?

LXXXIX. *Fourthly*, The last part of your Baptismal Vow, binds you to keep God's holy Will and Commandments, and walk in the same all the days of your Life. And as to the breach hereof, it matters not whether it be at the Morning, Noon, or Evening of your Life; sooner or later makes no difference in the neglect of that, which you are bound to do continually. It may indeed add to your reproach, to break that Vow at last, which you have kept so long: For this speaks it your want of Will, and not of Power; and that it was not your Weakness, but something else, that moved you to leave the Road, wherein you had walked so long a time with ease and safety.

XC. Use makes hard things easie: The chief, if not only difficulty in Holiness, is want of practice, and a being ac-

Custom'd to the contrary. The ways of God's Commandments neither waste the Spirits, nor gall the Feet of those who use constantly to walk in them. Let the like serious and holy Thoughts possess your Soul for the future, that you have the day of receiving; and continue to co-operate with that Grace God gives you at the Sacrament, and I see not why your whole Life may not be all of the same piece, and your Conversation continue as vertuous and well-govern'd after, as it was at the time you came to the holy Communion: From which I will no longer stay you, than with this *heartly Wish*, That when you come thither to renew your Covenant in Vows and Purposes of better Obedience, God may vouchsafe to assist you with his Grace, and to strengthen you with his Power, that you may pay the Vows you then make unto Him; and that by vertue of the heavenly Nourishment you there receive, you may grow up in Grace and Holiness, till at last you come to be a perfect Man in Christ.





THE
Communicant's Assistant:

BEING A

COLLECTION

OF

DEVOTIONS

To that Purpose.



A Prayer before Communicating.

WHY should I, O God, who by
innumerable ways have have
offended thee, why should I
dare to come to thy Table,
which none ought to approach but obe-
dient Children, and faithful Servants!

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But,

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But seeing thy fatherly Goodness this day does invite me to receive the blessed Pledges of my Peace and Reconciliation with thee; and seeing thy well-beloved Son, whose Death I now with all Thankfulness commemorate, doth call unto him those, and only those, who travail and are heavy laden; to whom the remembrance of their Sins is grievous, and the burthen of them is intolerable. Finding my self in this number, I know thou wilt not reject me. Raise, O raise up my Heart and Spirit unto thee; strengthen my Faith, and help my Infirmities. Grant me power to perform and to persevere in all those good things thou now requirest at my hands; and grant that the whole course of my Life may be answerable to the present Purposes of my Heart; and bring me at last to the enjoyment of those Blessings which at this thy holy Table thou art pleased to propound unto me.

Amen.

O My God, raise up my Thoughts unto thee; increate my Faith, Hope, and Charity; warm my Heart with the Divine Fire of thy Love, purifie my Conscience with the Spirit of Sanctification. Grant this Day I may with full Affiance in thee receive the Pledges of thy Goodness,

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ness, and the Seals of that Covenant, which thou hast graciously contracted with me by the Mediation of thy Son my Saviour.

O My God, save and deliver me from all my Offences, and at the end of my Life receive me into thy Heavenly Kingdom, to the Accomplishment of all those things which are represented at thy holy Table: Let my future Conversation be as one of thy Sheep, living in thy Church an Example of Peaceableness, Charity, Humility, Patience, and Justice. Give me a firm Reliance upon thy Promises, a holy Zeal for thy Worship, and a sincere Obedience to all thy Commands. Fill my Heart with spiritual Joy, keep me from the immoderate Cares of the World, and among all Disquiets here, give me that Peace which the World can neither give nor take away from me.

For Forgiveness of Sins.

Forgive me my Sins, O Lord, forgive me the Sins of my Youth, and the Sins of mine Age, the Sins of my Soul, and the Sins of my Body, my secret and my whispering Sins, my presumptuous and my crying Sins, the Sins that I have

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done

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done to please my self, and the Sins that I have done to please others. Forgive me my wanton and idle Sins. Forgive me my serious and deliberate Sins; forgive me those Sins I know, and those Sins which I know not; the Sins which I have striven so long to hide from others, that at last they are even hid from mine own Memory: Forgive them, O Lord, forgive them all, and of thy great Goodness let me be absolved from all mine Offences. *Amen.*



Forgive me my sins, O Lord, forgive me the sins of my Youth, and the sins of mine Age, the sins of my Soul, and the sins of my Body, my hopes and my whispering sins, my temptations and my crying sins, the sins that I have done

PRAYERS



PRAYERS

FOR THE

Several Things required of those who
come to the Lord's Supper.



1. *To repent them truly of their former Sins.*

A Prayer for true Repentance.



O thee, O God, all Hearts are open, all Desires known, and from whom no Secrets are hid; so that if I would, I cannot conceal my Sins from thee. And now that I confesse my Sins unto thee, it is not to inform thy infinite Knowledge, but to obey thy gracious Pleasure; and to make me capable of that Forgiveness pro-

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mised to all who confess their Sins. With
 a sorrowful Heart therefore I confess my
 Sins unto thee; I accuse my self here
 before thee of innumerable wicked
 Thoughts and Desires, which I have con-
 ceived, formed, and fostered in my Heart;
 of infinite, corrupt, and evil Words that
 I have utter'd with my Tongue, of many
 naughty and ungodly Deeds, which I
 have wrought with my Hands, by all
 which I have Provoked most justly thy
 Wrath and Indignation against me; but
 it is thy Nature and Property always to
 have Mercy, and to forgive the Sins of
 them that are penitent. Grant me there-
 fore, holy Father, the Grace of true Re-
 pentance; create in me a clean Heart, O
 God, and renew a right Spirit within me;
 Grant I may truly lament my Sins, whose
 burden is intolerable, and whose remem-
 brance is so grievous unto me. And for
 the future enable me to cease from Evil,
 and learn to do well; to cast away the
 Works of Darkness, and to put on the
 Armour of Light: And to bring forth
 fruits of Repentance in amendment of
 Life, to the Praise and Glory of thy
 Grace in Jesus Christ my blessed Re-
 deemer.

2. *Sincerely*

2. *Stedfastly purposing to lead a new Life.*

A Prayer for Perseverance in Good Purposes.

GRant, O God, that I may bring the good Purposes with which this day I come to thy holy Table, grant I may bring them to good effect; I know I am light and unconstant, turn'd with every blast, diverted by every allurements, and ready to yield to every Temptation: But do thou, O God, who art the same yesterday, to day, and for ever, do thou graciously impart some of thy Unchangeableness to establish my Understanding in Truth, and to keep it from the Snares of all seducing Spirits, that I may not be led away with the Errors of those who are cunning to deceive. Fix my irresolute and wavering Will, and cause it faithfully to adhere unto that which is good; let neither the Flatteries of the World, nor of my own Heart, so far work upon my Affections, as to draw me from that entire Obedience which I resolve from this day forward to yield unto thy Word. But grant that I may
continue

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continue stedfast, immoveable, always abounding in the Work of the Lord, and by patient continuing in well-doing, seek for, and in the end obtain eternal Life. Suffer not my own Weakness, nor the number or strength of Temptations, to turn me from that holy course upon which I have now resolved to enter. But grant that I may ever hereafter serve and please thee in newness of Life, to the Honour and Glory of thy Name, through Jesus Christ. *Amen.*

3. *To have a lively Faith in God's Mercy through Christ.*

A Prayer for the same.

SEeing, O God, that it is impossible without Faith to please thee, and that whatever I do without *Faith*, is Sin; Pour into my Heart this most excellent Grace of *Faith*, for it is thy Gift, and not my procurement. Let thy Spirit work in my Heart such a *Faith* as may be acceptable in thy sight, and which at this time may be as a Hand to receive, a Mouth to eat, and a Stomach to digest and turn the Elements of this blessed Sacrament into the Food and Nourishment of my Soul, O

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O let me not rest in a dead ineffectual Faith, but grant it may be such as may shew it self in good Works, enabling me to overcome the World, and to conform to the Image on that Christ on whom I believe; that so at the last I may receive the end of my Faith, even the Salvation of my Soul, by the same Jesus Christ. *Amen.*

4. *With a thankful Remembrance of his Death.*

THOU, O God, expectest no other return for all thy Mercies but Praise and Thanksgiving; let me, O Lord, never defraud me of that so easie Tribute, but let my Heart be ever filled with the Sense, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleasant thing to be thankful; O suffer me not, I beseech thee, to lose my part in that Divine Pleasure, especially grant that with humble and sincere Devotion, I may now and after, with all imaginable Thankfulness, celebrate the Memorial which thy Son hath commanded to be made in remembrance of his most blessed Passion and Sacrifice. That by the Power thereof, now represented before

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fore thy Divine Majesty, I, and all thy whole Church, may obtain remission of our Sins, and be made Partakers of all other Benefits of his most precious Death and Passion. Grant that as often as thou vouchsafest me this Blessing, so often I may thankfully receive it, and with an affectionate and devout Heart, offer up Thanks to thee for the same. And grant that I may not only with my Lips, but with my Life shew forth thy Praise, by consecrating my self to thy Service, and walking in Righteousness and Holiness before thee all the days of my Life.
Amen.

5. *And to be in Charity with all Men.*

A Prayer for the same.

O Merciful Lord, who hast made of one Blood, and redeem'd by one Ransome all Nations of Men, let me never harden my Bowels against any that partake of the same Nature and Redemption with me, but grant me an universal Charity toward all Men. Give me, O thou Father of Compassions, such a Tenderness of Heart, that I may be deeply affected with all the Miseries and Calamities,
outward

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outward or inward of my Brethren, and diligently employ all my Abilities for their Succour and Relief. Let thy Spirit of Love enter and dwell in my Heart, and cast out thence, Malice, Envy, Hatred, and all Uncharitableness; make me seek not to please my self, but my Neighbour, for his good & Edification, even as Christ pleased not himself. Thou hast taught me, O Lord, that all my Doings without Charity are nothing worth, pour into my Heart that most excellent Gift of Charity; without which, whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*



outward or inward of my brethren, and
 this only can I say, All my Abilities for
 their succour and Relief. Let my spirit
 of love enter and dwell in my Heart,
 and cast out thence, Malice, Envy, Hat-
 red, and all Uncharitableness; make me
 free not to seek my self, but my Neigh-
 bour's good, for his good is my duty, even
 as Christ played out himself. Thou hast
 taught me, O Lord, that all my Doings
 without Charity are nothing worth,
 pour into my Heart that most excellent
 Gift of Charity; without which, what
 good I live is counted dead before thee.
 Grant this for thine only Son Jesus
 Christ's sake. Amen.





A SHORT

OFFICE

OF

Private Devotions,

To be Used,

1. Before, 2. At; and, 3. After the
Receiving of the Blessed Sa-
crament.

I. Before Receiving.

When you enter into the Church.

Lord, I have loved the Habita-
tion of thine House, and the
Place where thine Honour
dwelleth.

II. I

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II.

I will wash mine Hands in Innocency,
O Lord, and so will I go to thine Altar.

*When you are kneeling before the Communion-
Table.*

I.

THou art worthy, O Lord, to receive
Glory, and Honour, and Power,
for thou hast created all things, and for
thy Will's sake they are and were created.

II.

Blessing, and Glory, and Wisdom, and
Thanks, and Honour, and Power, and
Might, be unto our God for ever more.
Amen.

III.

Holy, holy, holy, Lord God Almighty,
which was, and is, and is to come, re-
ceive my Prayer.

I.

ALmighty Lord, who hast of thine in-
finite Mercy vouchsafed to ordain
this dreadful Sacrament for a perpetual
memory of that blessed Sacrifice, which
once thou madest for us upon the Cross;
grant me with such diligent remembrance,
and such due reverence, to assist at the
holy Celebration of so heavenly and won-
derful a Mystery, that I may be made
worthy

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worthy of thy Grace to obtain the Virtue and Fruits of the same, with all the Benefits of thy precious Death and Passion, even the remission of all my Sins, and the fulness of all thy Graces; which I beg for thy only Merits, who art my only Saviour, God from everlasting, World without end. *Amen.*

II

O Lord, our heavenly Father, Almighty and everlasting God, regard, I beseech thee, the Devotion of thy humble Servant, who does now celebrate the memorial which thy Son our Saviour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice; that by the Merits and Power thereof, I, and all thy whole Church, may obtain remission of our Sins, and be made Partakers of all other the Benefits of his most precious Death and Passion, together with his mighty Resurrection from the Earth, and his glorious Ascension into Heaven, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

III.

BE pleased, O God, to accept this our bounden Duty and Service, and vouchsafe that the Prayers and Supplications, together with the remembrance of Christ's Passion which we now offer up unto thee, may be received into thy heavenly Tabernacle, and that thou not weighing our own Merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayst pardon our Offences, and replenish us with thy Grace and heavenly Benediction, through the same Jesus Christ our Lord.

Devout Thoughts immediately before the receiving of the blessed Sacrament.

I. I Will go to the Altar of God, even to the God of my Joy and Gladness.

II. I will offer Thanksgiving unto my God, and pay my Vows unto the most Highest.

III. O Lamb of God that takest away the Sins of the World, have mercy upon me.

IV. O Lamb of God that takest away the

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the Sins of the World, grant me thy Peace.

V. Grant me, gracious Lord, so to eat the Flesh of thy dear Son, and to drink his Blood, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood.

At the Receiving of the Bread.

Lord, I am not worthy that thou shouldest come under my Roof, but speak the Word, and my Soul shall be healed.

Adding with the Priest.

TH E Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life.
Amen.

At the Receiving of the Cup.

WHat Reward shall I give unto the Lord, for all the Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord.

Adding

Adding with the Priest.

THE Blood of our Lord Jesus Christ which was shed for me, preserve my Body and Soul unto everlasting Life. Amen.

Immediately after your Receiving of the Sacrament, say,

OH my God, thou art true and holy :
Oh my Soul, thou art blessed and happy.

Oh the depth of the Wisdom and Knowledge of God! how incomprehensible are his Judgments, and his Ways past finding out!

Praise the Lord, O my Soul, and all that is within me praise his holy Name; which saveth thy Life from Destruction. and feedeth thee with the Bread of Heaven,

Glory be to God on high, and in Earth Peace, Good will towards Men. I praise thee, I worship thee, O Lord, and I magnifie thy Name for ever; who hast vouchsafe to fill my Soul with Gladness, and to feed me with the heavenly Mysteries of Christ's sacred Body and Blood. I humbly beseech thee, that from henceforth I may walk in all good Works, and serve thee

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See in holiness and pureness of Living, to
the Honour of thy Name. *Amen.*

Meditations whilst others are Communicating.

H Appy are those Servants, whom
when their Lord cometh, he shall
find thus doing.

Know ye not that ye are the Temple of
God, and that the Spirit of God dwelleth
in you? If any one defile the Temple of
God, him will God destroy.

Behold thou art made whole, sin no
more, lest a worse thing happen unto
thee.

Be ye Followers of God, as dear
Children, and walk in love, even as Christ
loved us, and gave himself an Offering
and a Sacrifice of a sweet savour unto
God for us.

*As you go from before the Communion-Table,
this Doxology.*

TO thee, O King eternal, the im-
mortal, invisible, and only wise
God, be all Honour and Glory now and
for evermore. *Amen.*

A Thanks-

A Thanksgiving after Receiving of the Communion, to be said at home.

THou, O my God, hast comforted my Soul, thou hast strengthened and refreshed me with thy Blessings, and rejoiced my Heart with the Tokens of thy Love. O how sweet are thy Comforts, how ravishing are the Effects of thy Goodness ~~and them that fear thee!~~ Wonderful vouchsafement! ~~Thou~~ hast treated a vile wretched Sinner at thy own Table, and fed me with the Bread that came down from Heaven, Wherein am I better than those to whom thou dost not grant this Favour? It is not, it is not for my Merits, but because thou wilt be glorified in doing good to the most unworthy; thou hast this day made me a happy Example of thy free Grace and Bounty. Vouchsafe me this Favour also, O my God, that through the whole course of my Life I may give thee Praise and Glory; and that the due sense of thy Mercies may make me unfeignedly thankful; and that my thankfulness may appear in my care to walk before thee in Holiness, Sobriety, and Righteousness, all the days of my Life. *Amen.*

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13/7/52